malice will not see the hand of God in particular events? And therefore, we have this frequent conclusion of Gods dispensations, whether of mercy or judgment. *Then shall they know that I am the Lord.* Unbelief of a providence looses all the pinns, and shakes the whole frame of Religion. And the faith and actuall observation of providence fixeth all that Atheisme doth loose. Upon this pinne of an observed providence the Saints do hang many excellent vessells, of greater and smaller quantity. And what does not *David* build upon this foundation? *The Lord raigneth.* Let us then observe providence ruling in all dispensations, and let us in every one of these with old *Eli* both see and say, it is the Lord, and whether dispensations be prosperous or cross, let us remember him that hath said, *I make peace, and I creat evill.* Only let not the observation of providence. 1. Slaken our hands in any good duty. This evill is of the Lord, wherfore then should I wait any longer for him, was an evill use of providence, and this is but like the rest of Satans and unbelievers conclusions. Nor 2. let us not strengthen our hand in any sinfull project or practice, it was the devill that said, cast thy self down from the pinacle, because he hath given his Angels charge over thee. Nor 3. let us take providence for the approbation of our practice, as *Sennacherib* could say, that he was not come up without the Lord against *Jerusalem.* It was a wicked word in *Davids* enemies. God hath forsaken him, let us persecute him, but David was of another spirit, when God delivered *Saul* into his hands. Let not my hands (sayes he) be upon him, for wickedness proceeds from the wicked, as sayes the proverb of the Ancients. 4. Let not dispensations of providence be determining evidences of our state before God, *for all things fall alike to all, and no man knowes love or hatred, either by all that is before him.* Eccles. 9. 1. It is a great vanity in a wicked man, to think the better of himself for prosperity, and it is as great weakness in a Saint, to think the worse of himself for affliction and adversity in a Saint; albeit all these come from the hand of God, and yet none are hereupon allowed to be stoically, or rather stupidly unconcerned in the

viciſſitudes of different diſpenſations, for *there is a time to weep, and a time to laugh, a time to mourn, and a time to dance.* Eccleſ. 3. 4. and the wiſe God, by the Wiſe mans mouth, *Eccleſ.* 7. 14. bids *in the day of adverſity conſider.*

The 3. thing to be conſidered in the works of God, and his wayes to his people, is the *properties*, and *attributs, of his works*: for as, *Omne factum refert ſuum Factorem*, every thing made reſembles its Maker, ſo in the works of God generally, and more eſpecially in his wayes and diſpenſations to his people, we have a lively draught, and delineation of all the Attributs of the bleſſed Worker; here is diſplayed the *Soveraignty of God*, which is exalted equally above limited Royalty and licentious Tyranny, for the Kings ſtrength loveth judgment *Pſa.* 99. 4. the Soveraignty of God flowes from his independant unlimited nature. and is founded upon his transcendent undoubted right to his creature, and runes in this method. 1. He is over and before all things, 2. All things are of him, 3. All things are his, and therefore. 4. He may do with his own what he will, he is the only potentat, and to him belongs the Kingdome, the power and the glory for ever, *Amen.* This Soveraignty of the works of God, or of God in his works, is the common paſs-Key that will open all the *adyta*, the ſecret paſſages, of the moſt myſterious, reſerved works of God, in his moſt ſurprizing diſpenſations to his people, and gives the only anſwer to queſtions about many of his diſpenſations, otherwiſes unanſwerable, I inſtance theſe few. 1. Why has the Lord elected one to Salvation and another to damnation, and that it may be of *Jacob* and *Eſau* twins born, where all things are equall in the object? Anſ, becauſe the Potter hath Power of the clay, to make of one lump a veſſel to honour, another to diſhonour. Rom. 9. 21. 2. In perſuance of the deſigne and accompliſhment of the work of our Salvation, did the Lord bruiſe his own Son and put him to grief? Anſ. *It pleaſed the Lord* &c. *Iſa.* 53. 10. Queſt. 3. why doth the Lord ſhew mercy to one and harden another? Anſ. So he will. *Rom.* 9. 18. Queſt. 4. to all theſe that

that are in an eſtate of grace really doth the Lord diſpenſe grace ſo differently, in time, meaſure, method and other circumſtances? Anſ. That is as the ſpirit of God will. 1 Cor. 12. 11. Queſt. 5. Why doth the Lord diſtribute an equall reward of glory to thoſe, whoſe ſervice and work is very unequall in the world? Anſ. Becaus *it is lawfull for the Lord to do with his own what he will, Matth.* 20. 15. Queſt. 6. why doth the Lord vouchſafe grace to theſe ordinarly, who ly at the greateſt diſadvantages, ſo that poor fools, babes, yea the moſt deſperat forlorn ſinners, Publicans and harlots are called, and do receive the myſteries of the Kingdome of heaven, and enter thereunto, whilſt the wiſe, the mighty, civill, well natured, and well bred Phariſees are paſſed by? Why ſhould all this be? Anſ. *Even ſo O father, for it ſeemed good in thy ſight. Matth.* 11. 26. Queſt. 7. Why doth the Lord chooſe one People and Nation, to make them his own People and Nation, to bring them within the bond of his Covenant, and to give them a free diſpenſation of his Ordinances, whilſt he doth not ſo to others, and loves them that are of themſelves (it may be) the leaſt lovely? Anſ. He loves and chooſes, becauſe he loves and chooſes. *Deut.* 7. 8. Queſt. 8. How comes it that the Lord ſurpriſes his Saints many a time with ſuch unexpected kindneſs and mercy as diſtreſſes their wit, and daſhes their modeſty, ſo as they are equally ignorant and aſhamed of that kindneſs, wherewith they are ſo loaded and weighted without wearying, that they are utterly at a loſs to expreſs it (far leſs to requite it) whence is all this? Anſ. Becauſe Gods way with his people is not the manner of man, *and what can David ſay more to it?* 1 *Chron.* 17. 18, 19, 20. Queſt. 9. But how is it that the Lord withdraws his comfortable preſence from his people many times, when they are moſt earneſt to keep him, and ſolicitous to entertain him? Anſ. That is as he pleaſes. *Can.* 2. 7. and it becomes us well to wait his dyet; and it as well becomes him to be maſter of his own dyets. Queſt. 10. Why is it that the Lord gives many of his fineſt holy Saints, ſuch a ſad inward life of deſertions, fears and temptations, that

are able to diſtract even a wiſe *Heman* from his youth, and to make them even liferenters of ſuch exerciſes? Anſ. I find this Queſtion made by *Heman Pſ.* 88. 14. but I find no anſwer to it, and it may be the Lord would have ſaid, it is ill ſpeered. The juſt anſwer to this and ſuch like queſtions is, *Iob* 33. 13. *that God gives not account of any of his matters.* Queſt. 11. In diſpenſations how is it that either all things fall alike to all, or if there be any odds of lotts, the worſt falls to Saints in this life, and that ſometimes men that are ſingularly holy are ſtrangly afflicted as *Iob*? Anſ. *Iob* 9. 22, 23. *This is on thing therefore I ſaid he deſtroyes the perfect and the wicked, if the ſcourge ſlay ſuddenly, he will laugh at the triall of the innocent.* O! Soveraignty becoming him only who does in heaven and earth whatſoever pleaſeth him. The next property and attribute of God obſervable in his workes is his *wiſdome*, and this ſweetly influences the former, for albeit alwayes God will not, yet he alwayes well can give an account of his matters, *Known to God from the beginning are all his works Acts.* 15. 18. yea ſometimes God manifeſts the wiſedome of his works evidently and eminently rather to his peoples admiration than ſatisfaction, and lets them ſee more wiſdom in his diſpenſations than they can fathom. *Rom.* 11. 33. *O the depth.* &c. I dare not caſt my ſelf into the depth of the wiſdom of God in his diſpenſations, leſt I be not ſoon able to recover my ſelf, only let us minde that what we know not now of the Wiſdom of God in his diſpenſations, it may be we ſhall know it afterwards to our great ſatisfaction. We would alſo obſerve in the works of God, *power*, *holineſs*, *juſtice*, *goodneſs*, (whereof more in the ſequell of our diſcourſe) and particularly, we would obſerve the truth of God, for which the Pſalmiſt ſo much commends the judgments and works of God; we would obſerve, how every work of God verifies ſome word of his book, and how all fulfill the whole. We find it frequent in the mouth of Chriſt and his Apoſtles, and ſure it was firſt in their eyes, thus and thus it was done *That the Scriptures might be fulfilled*, the works of God are an enlarged comentar of a daily new edition upon the word of God,

and

and be ſure this ſhall not be an *Orleance* gloſs, that ſhall overturn the text, nor will the only wiſe God ſo far forget himſelfe, as in the leaſt to counterwork his word. And thus if we obſerve the correſpondence of Gods works with his word, our ſong ſhall be. *As we have heard ſo have we ſeen in the city of our God, and that according to his name ſo is his praiſe to the ends of the earth Pſ.* 48. 8, 10. only let us be ſure to have the word on our ſide, if ever we would expect good of the works of God, for if Gods word be for us, himſelfe is on our ſide, and if God be for us, who can be againſt us? what is the thing that can hurt us? neither death nor life.

The 4. thing to be obſerved in the works of God, is the voice of them: Gods words have a hand and are active working words, his works have a tongue and are ſpeaking works; his words may be ſeen *Ier.*2: 31. *O generation ſee the word of the Lord*, and his worksmay be heard *Mich.*6.9. *The Lords voice cryeth to the city, and the man of wiſdom ſhall ſee thy name; hear ye the rod and him that hath appointed it.* There is both a viſible voice and name, and an audible rod; men have not ears for Gods word, or if they hear it, they dally with it, and make of it but what they pleaſe, darkning it with the duſt of their carnal ſelfe & pleaſing gloſſes, but God hath another voice, the heavy voice of a bloody laſhing rod, that voice will cauſe men hear, and it ſpeaks ſo diſtinctly, that it will make the meaning of a diſpiſed word ſo plain, that it ſhall even be viſible what God would ſay to ſuch hearers, as the Apoſtle ſayes 1 *Cor.*14.10. *there are ſo many kinds of voices in the world, and every voice hath its own ſignification.* So the ſeveral works of God have a voice of inſtruction; ſome have the voice of lamentation. Jeſus once wept over Jeruſalem with the proper voice of his body, Jeſus often weeps over Cities, Provinces, Churches, Kingdomes, with the metaphoricall voice of his diſpenſations, ſome works of God have a voice of gladneſs and ſinging *Pſa.*92: 4. *Thou Lord haſt made me glad through thy works.* Some have a voice of victory and triumph and dividing the ſpoile. I will triumph in the works of thy hands *Miriam*

ſang Exod. 15. 21. the Lord hath triumphed glorioufly Pſ. 47. 5. 6. 7. The Lord is gone up with a ſhout, the Lord with the ſound of the trumpet, ſing praiſes to God, ſing praiſes, ſing praiſes to our King, ſing praiſes with underſtanding. Some works of God have the voice of the Lion roaring, ſome of thunder cracking, ſome the voice of waters ruſhing, ſome works of God have a ſtill whiſpering voice, ſome a clear ſpeaking voice, ſome a loud crying voice, the ſtill voice whiſpers in the conſcience, the plaine clear voice ſpeaks in the word, and the loud voice cries in the rod, *the Lords voice cries to the city, hear ye the rod, and who hath appointed it.* Now they hear and obſerve the voice of Gods works, that make the true uſe of every Diſpenſation, it requires that ye lament when the Lord mourns, that ye dance when he pipes, that ye tremble when he roars, that ye hearken when he teaches, that ye anſwer when he calls, and thus every godly ſoul is an echo to the voice of God, the Spirit ſayes come, and the Bride ſayes come, the Lord ſayes, returne, and the ſinner ſayes, behold we come, he ſayes, ſeek ye my face, and the ſinner ſayes, thy face will I ſeek O Lord, but as the prophet *Micha* ſayes, it is only the man of wiſdome that will ſee Gods name, and hear the rod; and I take him to have a bad ear, and little ſkill in diſcerning voices that cannot give the true meaning of Gods preſent Diſpenſations to his People in theſe Nations. But it will appertain to the anſwer of the next queſtion, to give the particular notes of this tune, and hold forth the proper uſe of preſent Diſpenſations to the Church and Saints of God.

The 2. Queſtion propounded was, how are we to obſerve the Diſpenſations of God? To this I Anſ. 1. We are to obſerve the Diſpenſations of God with ſelfe denial and humble diffidence of our own wiſdom and underſtanding. There is 1. ſo much myſteriouſneſs in the diſpenſations of God, *verily thou art a God that hides thy ſelfe, O God the Saviour of Iſraell. Iſai. 45. 15.* and 2. So many, even good obſervers, and godly men have miſtaken Divine Diſpenſations ſo far in their own apprehenſions, witneſs *Iob* and his friends, who darkened counſel by words without knowledge. Job 38 : 2. whereupon the Lord

poſeth

poseth *Job* in the former place on what he hath freely confeſſed in thelatter, ſo that is needfull in this point (if in any) to hearken to that inſtruction. Prov. 3. 5, 7. *lean not to thine own underſtanding. Be not wiſe in thine own eyes*: humble *David*, though wiſe *David*, who for his diſcerning was as an Angel 2 *Sam.* 14. 17. *would not exerciſe himſelf in matters too high for him Pſal.* 131: 1. whereof the diſpenſations of God are a high part, which he acknowledges to be *too hard for him to underſtand.* Pſal. 73. 16. and his Son *Solomon*, who is ſo renowned, taxes all raſh and unadviſed enquiry into the works of God. *Eccl.* 1. 10. there is no ſafe nor true discovery of the works of God but through his word. *Pſ.* 73. 17. we muſt go to the Sanctuary with Gods works, the word will let us ſee that wicked men are ſet upon ſlippery places, even when they ſeem to ſtand ſureſt. Pſal. 73. 18. and when their roots are wrapped about the earth, and they ſee the place of Stones, will they lean upon their houſe and hold it faſt; *while they are in their greenneſs they are cut down, and as the ruſh they wither before any other herb.* Iob 8. 12. and forward. Yea while the Saints look not upon their own ſtate, and Gods Diſpenſations to them, according to the word, they are ready to miſtake right far, *I ſaid in my proſperity my mountain ſtands ſtrong, and I ſhall never be moved, thou didſt hide thy face and I was troubled.* And upon the other hand, when *I ſaid my foot ſlippeth, thy mercy o Lord help my up.* Wherfore let us ay be ready to hearken to better information in our apprehenſions of Divine Diſpenſations, and particular events, remembring that all men are liars. For the general iſſue of things we may be well aſſured, without all fear of miſtake, that *it ſhall be well with the righteous, and ill with the wicked. Iſai* 3. 10, 11. for this is the ſure word of Prophecy. Yea not only ſhall it be well with the righteous in end, but every thing (how croſs ſo ever in the way) ſhall produce and concurre to work his welfare, this is a truth that ſhall never fail, and wherein there is no fear of miſtake, *Rom.* 8. 28. the Scripture abounds with noble inſtances of this truth. But by the contrary all things how proſperous ſoever ſhall befall the wicked in his way; ſhall in the

the end redound to his woe, and turn to his greater misery. of this likewwise there are in Scripture instances not a few. Learn well then to observe dispensations of particular events with humility and submission to a better judgment.

2. We must observe the works of God with patience, if we would know the Lords going forth, we must follow on to know Hos. 6. 3. In our observation of dispensations we must not conclude, at a view, or upon their first appearance. There is first so much of surprisall in many dispensations that often they escape our first thoughts. *Verily* (sayes *Iacob*) *God was in this place and I knew it not. Gen.* 28. 16. *when the Lord brought back the captivity of Zion wee were* (*sayes the Church*) *as they that dreamed. Ps.* 126. 1. when the Angel delivered Peter (*Acts* 12. 9.) he knew not whether it was true that was done but thought he saw a vision. There is oftimes too much errour in our first thoughts of things, which needs to be corrected by second thoughts. Δευτεραι φρεντιδες σοφοτεραι, second thoughts are wiser, I said (sayes *David*) I am cut off from thine eyes, but I said it over soon, I said it in my haste, I took not leasure throughly to consider the matter, and therfore I will look back again towards thy holy temple. I looked, but I must look again, I said but I must say again. The Scripture gives many instances of the Saints mistakes and errours in their first thoughts of Gods dispensations, and in these *patiuntur aliquid humani*. They are but men. Sometimes again, 3. The Lord goes through in his dispensations by a method of contraries; he brings his people to the darke before he cause light shine out of darkness, he brings them as the text sayes into the driry wilderness, and there he comforts them: he wounds before he heals, he kills before he make alive, he casts down before he raises up; and therfore, there is need of patience to observe the whole course of dispensations and their connexion; for if we look upon them by parts, we will readily mistake in our observation: 4. I find likewise in many dispensations a reserve, the Lord keeping up his minde (as it were) to bait and allure his people to observe: *Verely thou art a God that hides thy selfe, o God*

of

Israel the Saviour Isai. 45. 15. O Lord we cannot see what thou wouldst be at, what I do thou knowst not now (sayes Christ) but thou shalt know afterwards, like a man if he see his hearers slack in their attention to a serious discourse, he breaks off, and Pauses a little, to reduce them to a serious attention, so does God in his workes, to gain us to a diligent observation, therefore in our observations of dispensations, we would be like *Abrahams* Godly Servant *Gen.* 24. 21. *he held his peace to see whether the Lord had made his journey prosperous or not.* 5. Morover in some dispensations, The Lord uses a holy Simulation, as if he would do that which he had no minde to do; Sometimes he makes him to take leave of his people, before he tell his earand. Let me go (sayes he to *Iacob*) when *Iacob* was but yet begining to know that it was he, and before ever there was a word of the blessing which he came to leave with *Iacob* for his incouragment in his encounter with his brother; and Christ made as if he would have passed by his diciples at Sea: and the like resemblance he made *Luke* 24. 28. Now if we can have the patience to observe, we will sometimes see the issue of dispensations otherwise than it appeared; and for patient observation of dispensations. 1. *Respice finem*, is a good advice, behold the end. *Ps.* 37. 37. it is the end we are bidden marke and behold, as I said before, we must not conclude of dispensations neither by appearance nor parts, we must wait till we see every part do its part, for all work together. *Rom.* 8. 28. 2. *Respice usque finem*; wait, behold and observe unto the end, is another direction necessar to the practice of the former; who so would see the end must behold with patience to the end. *Dan.* 12. 8. enquires concerning the end of things, and he observes till the time of the end, he looks through all interveening times of the accomplishment of these events manifested to him. So although none of us have a prophetical Spirit to lead us through future times. Yet the faith and patience of the Saints teaches us, to wait *all the dayes of our appointed time*, in our patient observation of dispensations; we must be like the Prophet *Isa.* 21. 8. *I stand continually on the watch tower, through*

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the day, and I am Set in my ward whole nights: my Soul waits for the Lord (ſayes David) *more than the watch waits for the morning Pſa.* 130. 6. *I ſay more then they that watch for the morning.* And by ſuch patient Obſervations he had ſeen many a foul night have a fair morning. *Sorrow may be at evening, but joy comes in the morning Pſa.* 30. 5.

We would obſerve. 3. The Lords Diſpenſations with Search and Scrutiny. *Pſa.* 77. 6. *my ſoul made diligent Search.* 1. We would Search the Lords affection in his diſpenſations; whether they be in mercy or in wrath. *Pſa.* 78. 30. 31. many get their will and asking in wrath; Some are rebuked and chaſtened, but not in wrath, nor yet in diſpleaſure, as *David* prayes for himſelf; *Pſa.* 6. 1. therefore the queſtion would be, *Ier.* 14. 19. *haſt thou rejected judah, hath thy ſoul loathed Zion?* 2. We would Search the reaſons and procuring cauſes of Sad diſpenſations, *Iob.* 10. 2. *Shew me wherefore thou contendeſt with me.* 3. We would enquire and ſearch anent the events of Diſpenſations, *wilt thou not revive us again, that thy people may rejoyce in thee Pſa.* 85. 6. We are allowed likwiſe. 4. To Search an enquire anent the continuance of ſad Diſpenſations, to this purpoſe we read in Scripture, many a *how long, Lord.* In ſad Diſpenſations we would alſo. 5. Search our ſolid grounds of comfort, and for this we would remember by gone times and the kindneſs we have taſted of in them. *Pſa.* 77. 10. *I will remember the years of the moſt high.* But in our obſervation of Diſpenſations our Search would be. 6. chiefly about our duty, our main queſtion would be, *Lord what will thou have me to do? Act* 9. 6. and our great petition with *David* muſt be, *Lead me o Lord in thy righteouſneſs, becauſe of mine enemies, make thy way ſtraight before my face Pſa.* 5. 8. *Teach me thy way o Lord, I will walk in thy truth, unite my heart to fear thy name Pſa.* 86. 11. 4. We would obſerve the Diſpenſations of God with *Regard*; the challenge is that. *Iſa.* 5. 12. *They regard not the work of the Lord &c.* this regard is a due judgment and eſtimation of the works of God with reverence, becoming the majeſty, worth, and excellency of the worker of the works,

works, and that leaving an impression of Religion and piety on the heart of the Observer, according to that pathetick exclamation. *Rev.* 15. 4. *who shall not fear thee O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.* Due observation of the works of God is a great check to Atheisme and prophanity, and Atheisme and prophanity are as great enemies to the due observation of Divine Dispensations: *Put men in fear O Lord, that they may fear thy name.*

5. We would observe the Lords works with *affection. Lam.* 3. 51. *mine eye affects mine heart.* The Prophets observation of Dispensations made him cry, *my bowels my bowels, my heart is pained within me. Ier.* 4. 19. I reckon him a Savage person that hath *Viscera ferae & triplex circa pectus robur*, the bowels of a *Tiger or Bear*, and that his heart is brass, Oak or Stone, who is not affected with the Dispensations of our times, *who is not grieved at the afflictions of Ioseph. Amos.* 6. 6. *and who cryes not, alas for the day, so that none is like it, it is the day of Iacobs trouble Ier.* 30. 7.

6. We would observe the Lords works with *memory*; in our observation of things present, we would reflect on things past in former times, *I remember the dayes of old Psa.* 143. 5. likwayes we would lay up in memory, our present observations for the time to come. *Psa.* 48. 13. *marke ye well her bulwarks, that ye may tell it to the generations following.* We have both joyned together *Psa.* 78. 3. 4. *that which we have heard and known and our fathers have told us, we will not hide it from their children, shewing to the generations to come, the praises of the Lord and his strength, and the wonderfull workes that he hath done.* The Psalmist sayes *Psa.* 111. 4. *the Lord hath made his wonderfull works to be remembred.* O then let not the memory of the Lords works go down in our dayes, let us comfort our selves with what is remembred, and let us transmit the memory of the Lords works to succeeding generations, that they may share of the same comfort, I believe the people of God in

in this time have much to do with ther memories, we hear not what we were wont to hear, nor see what we were wont to see, we are now left to gather up the fragments of former enjoyments, with a Sanctified memories hand, one sayes I shall think well of Christ, he shall be to me as the Apple tres among the tres of the wood, for the day was when *I sat under his shadow, and his fruit was sweet to my taste. Cant.* 2.3. Another sayes, O but I love the house of the Lord wel, *O when shall I come and appear before God* there, the day was when *I saw the Lords glory and his power in his Sanctuary*, O when shall I see the like again? *Psa.* 63.2. O how shall that be? do thou then make use of thy memory; and remember &c. that *David* in the wilderness returned and dwelt in the house of the Lord all the dayes of his life. Remember like wise *Isa.* 64.3. *that God did for his people terrible things that they looked not for. He came down and the monntains flowed at his presence.* This they built their hope on in their present case. Conclude thou then with *David* 2*Sam.* 15.25. *that if thou hast found favour in the eyes of the Lord, he will bring thee again and shew thee both his ark and his habitation.* This Scripture hath long lodged within my thoughts, and while my own heart like *Sarah* behind the door laughes and sayes, shall these things be, in reproach of scornfull misbelief? I both use and please thus to reason, O those who find favour in the eyes of the Lord, *he will bring them back again, and shew them both his ark & his habitation*, to wit, the Sanctuary, but the many wandring Saints and out cast Ministers, and people in these nations have found favour in the eyes of the Lord, therefore they shall be brought to see the Ark and his habitation, let misbelief answer the first proposition, let even their enemies answer the second, and who then shall deny the conclusion.

7. We would observe the works of God and his dispensations with *Use*; the usefull observer is the good observer of Divine dispensations, and this is that which before in Scripture phrase we called hearkening to the Lords voice in his dispensations, and a discerning of the time, there is no work of God but it has a voice, and it has an *use*, and the works

of

of God are of so universall ane use, that hardly is there any truth in the word of God, bnt we are taught by it some work of God. It is not pertinent nor take I pleasure here to enlarge in generall upon the proper uses of the several works of God but having above supposed, that (as the truth is) to any who have an ear to discern the *voice of present dispensations* to the *Church* in these *nations*, is beyond all dispute, *a mournfull one*. I shall therefore shortly hint at the proper uses of such mournfull dispensations, and I shall direct them all from the third Chapter of the Lamentations.

The 1. Use is then for *Lamentation*. *v.* 48, 49, 51. *mine eye, mine eye runs down with rivers of waters, mine eye trickles down with tears, and ceaseth not without intermission. Mine eye affects mine heart.* O call all that are skilfull to mourn, and let them rise up a Lamentation: but though neither our eyes weep, nor our voice lament, yet even our condition it self doth weep and mourn to God. *Ier.* 12. 10, 11. *Many Pastors have destroyed my vineyard, they have troden my portion underfoot, they have made my pleasant portion a desolate wilderness; they have made it desolate, and being desolate it mourneth to me. The whole land is made desolate, and no man layeth it to heart.* Come then and lift up a lamentation together, all that are sorrowfull for the solemne assemblies. Lament smitten shepherd, lament scattered flocks, lament hungry and thirsty souls, lament desolate Congregations, lament poor doubting disconsolat Christians, lament closed Churches, lament empty pulpits, lament silent Sabbaths, turn your joy into mourning O our blessed communion times, lament Cities, lament Burghs, lament ye dark villages, and my soul shall mourn in dark places, because the Lords people is carried away. *Ier.* 13. 17. O say, it is a lamentation, and shall be for a lamentation, we never saw the like (since popish Interdictions) so many glorious lights obscured in these Nations. And if any enemy had done this, we might have born it; If *Pope*, *Turk* or *Pagan*: but thou O--- a *friend*, a *Protestant Prince* of the Covenant; what thing shall I take to witness for this? But because the Apostle bids us mourn as these that have hope.

The 2. Uſe of preſent diſpenſations ſhall be to *hope* v. 21. *This I re call to mind, therefore have I hope* v. 24. *In him will I hope.* v. 26. *It is good that a man ſhould both hope and quietly wait for the Salvation of the Lord.* . *Iſa.* 8. 17. *I will wait upon the Lord, who hides his face from the houſe of Iacob, and I will look for him.* It is wonderfull to ſee what contrary concluſions faith and unbelief will draw from the ſame promiſes. The Lord is wroth, and hides his face; then ſayes believing *Iſaiah* and *Ieremiah*, *we will hope in him, and wait for him*: yea but ſet unbelieving *Iehoram* to it, and he will tell you ſhortly, *this evill is from the Lord, why ſhould I wait any longer for him?* 2. *King.* 6. 33. and if he muſt know why, *Ieremiah* can tell him *Lam.* 3. 26. *It is good.* If he aſk what good is in it? *Iſa.* 30. 18. can tell him more particularly, *The Lord is a God of judgment, and bleſſed are all they that wait for him. Pſ.* 52. 9. *I will wait on thy name, for it is good before thy Saints.* There we ſee that it is the judgment of the Saints that it is ay good to wait on God. O then, *let us wait on him, that hides his face from the houſe of Iacob*, for ſurely there is hope. But where is our hope? Our hope is in God that ſaves the upright, *he is the hope of Iſrael, and the Saviour thereof in the time of trouble. Ier.* 14. 8. So long as he is God, ſo long is there *hope* and to ſay, there were no *hope*, were to ſay, there were no *God*, and they rob God of his glory and title who fail in their *hope*.

The third uſe of preſent diſpenſations is *Submiſſion.* v. 27. 28, 29, 30. *It is good that a man bear the yoke in his youth, he ſitteth alone, and is ſilent, becauſe he hath born it upon him; he putteth his mouth in the duſt, if ſo be there may be hope, he giveth his cheek to him that ſmiteth him, he is filled with reproach.* v. 39. *wherefore doth a living man complain, a man for the puniſhment of his ſins?* what ever be the Lords diſpenſations, it is our part to ſubmit: and becauſe Submiſſion to Gods diſpenſations is a hard duty to our rebellious corrupt hearts, I find the Lamenting Prophet tacitely inſiſting to perſwade Submiſſion upon theſe grounds. 1. From the *mitigation* of Diſpenſations. The Lord puniſheth not as we deſerve

deserve, we are living men, and indeed all that is less than hell to a Sinner is undeserved mercy. 2. From the *good* that may be expected in saddest dispensations. *v.* 27. It is good that a man bear the yoke in his youth. Thers is no lot so ill, but a well exercised soul can make good out of it. 3. From the *hope* of an out-gate in the issue *v.* 31,32. *The Lord will not cast of for ever, but though he cause grief, yet he will have compassion, according to the multitude of his mercies.* 4. From the Lords *unwillingness* to afflict *v.* 33. *he doth not afflict willingly, nor grieve the Children of men.* 5. From the Lords *Soveraignty. v.* 37. 38. *Out of the mouth of the most high proceeds not evill and good.* 6. From mans *iust deserving* of the saddest things *v.* 39. *wherefore doth a living man complain of the punishment of his sins?* The Lord v. 35. 36. approves not unjust dealing: but true submission is not an idle heartless thing, and if we suffer our hearts to be idle, they will fail: the un imployed Souldiers do mutiny, and do find themselves both unlawfull and unhappy work, therefore they must be diverted to that which is good.

Take we then a 4 Use of Dispensations to imploy our hearts with all, and that is *Self-examination*, a pertinent and very necessary duty v. 40. for such a time among the many things we now get leisure to think on, let this be minded as none of the least. As the fining pot for silver, and the furnace for gold, so is affliction to a Sinner, a discovering purging thing. purging Affliction, (as I noted before) will cause men hear upon the deafest side of their head, it opens the ear to discipline, it causeth them to see the things that before they would not see. Let us then set to in earnest to the work of *Self-examination*, while we have the advantage of such a help.

The 5. Use of present Dispensations is *Repentance.* In that same *v.* 40. *Let us search and try our wayes, and turn again unto the Lord.* Whatever by self examination is discovered to be amiss (as hardly any man shall search himself faithfully, but many such things shall be found with him) let all be amended; for if our scum be only discovered, and go not out from us, we shall be in hazard to be consumed in the fire. Repentance well becomes a Sinner at any time,

but especially, when God with rebukes is chastening man for iniquity, and pursuing sin with the rod. *Gods hand will be stretched out, and his anger not turned away, till the people turn to him that smites them. Isa.* 9. 12, 13. If we would freely turne to the Lord from all iniquity, we needed neither to fear the wrath of man, nor be beholden to them for their kindness, *the Lord should then command deliverance for Jacob. Ps.* 44. 4. and should cause the best of them be blyth to go his errands, and serve at his command: but *our iniquities turn away God, and with hold good things from us. Jer.* 5. 25. O if once that sweet word were going through the Land, and every one sending to his neighbour saying, *Come and let us turne to the Lord. Hos.* 6. 1.

A 6. Use of present Dispensations is much *Prayer. v.* 41. *let us lift up our hearts with our hands to God in the heavens.* And if the people of God set once to Prayer in good earnest, it will be high time for the enemies to fear a mischief, for sure the cloud of the Saints prayer will break in as a tempest upon their fatal heads. The last three verses of the Chapter are dreadfull to them. *Render unto them a recompence, O Lord, according to the work of their hands, give them sorrow of heart, thy curse unto them, persecute and destroy them in anger from under the heavens of the Lord.* And if the destitute People of God were mighty in prayer, wrestling with God, weeping and making supplication to the Angel as Jacob did, I could tell the Church of God newes, that then *the Lord would build up Zion, and appear in his glory, and that he would regard the prayer of the destitute, and not despise their prayer. Ps.* 102. 16. 17. for the Lord is even waiting his peoples call. *Isa.* 30. 18, 19. *The Lord waits to be gracious.* He will be very gracious to thee at thy cry, when he shall hear it, he will answer thee. And what will he give us? he will give us our removed Teachers, with the fulness of the Gospell in a plentifull powerfull dispensation of the word. Isa. 30. 20, 21. O then let all that love Jerusalem pray, and let us wrestle by prayer together, and each one pray with, and for another, and to anothers hand, and let us all joyn hands, and see who can give the kindest

lift,

liſt, and go neareſt to raiſe up the Tabernacle of *David* that is fallen, that we bear not the ſhame that the breach is under our hand. Now all theſe uſes of the preſent afflicting Diſpenſations are as pertinent to the caſes of Particular Perſons, whoſe heart knowes its own grief, and who every one know the plague of their own hearts. And by all the reſt *Prayer* is preſcribed by the holy Goſt, as a chief ingredient in all the cures of an afflicted caſe. *Jam.* 5. 13. *Is any man afflicted? let him pray.* Prayer hath its famous witneſſes in Scripture of the things it hath done: and it wants not its witneſſes, either in the breaſts of all the Saints. One word of ſincere prayer will cauſe Devils, men, luſts, fears & cares all to run, and will burſt the ſtrongeſt bands. One word of ſincere prayer from the end of the earth will (at a call) bring God to the ſoul, and with him, light, joy and peace, enlargement and ſoul-ſolace.

1. But if any be ſo obſtinat, as the Jewes were in the caſe of the blind man, that they will not believe famous well qualified witneſſes, that know what they ſpeak, and ſpeak what they have ſeen; I ſay but of prayer to them, as the blind mans Parents ſaid of him to them. *Joh.* 9. 21. *Aſk him, he will ſpeak for himſelf.* Try but prayer in earneſt, and I have no fear to be found a falſe witneſs, for its own work will praiſe it beſt, and then ſhall I be thought to have ſpoken with in bounds.

And thus I have anſwered the Queſtions proponed for Inſtruction in the obſervation of Divine Diſpenſations; all which may ſerve (as I ſaid) to ſtate a clear difference betwixt *Athenian Curioſity* and a *Chriſtian enquiry* into the works of God, and his wayes towards his people.

Having already proſecute the doctrine in a way (may I ſay not un uſefully) there remains the leſs to be ſaid to it diſtinctly by way of uſe in the uſuall way. Only be it remembred, that we obſerve the Lords Diſpenſations to us in manner afore ſaid. And for encouragement, take but one place. *Pſ.* 107. 42, 43. *The Righteous ſhall ſee it and rejoice, and all iniquity ſhall ſtop her mouth. Who ſo is wiſe, and will obſerve theſe things, he ſhall underſtand the loving kindneſs of the Lord.* And ſo much for

the firſt thing in the Text, the note of Obſervation *Behold*: *I will bring her to the wilderneſs.*

The ſecond thing in the words is, the *Intimation* of the Churches condition, *I will bring her to the wilderneſs*: and hence the Doctrine is, *that theſe to whom the Lord minds good, may expect to come to the poſſeſſion of intended bleſſedneſs by the way of a wilderneſs.* *Behold* (ſayes the Lord) *I will allure her, and ſpeak comfortably to her.* There is my deſigne upon her, theſe are my thoughts of good concerning her, but firſt, *I will bring her to the wilderneſs.*

In the proſecution of this Doctrine three things are to be conſidered. 1. What is this Wilderneſs? 2. Wherefore will the Lord bring her to the wilderneſs? 3. What uſe we are to make of this Intimation of ſuch a condition? 1. Then what is the wilderneſs? I anſwer. 1. in generall. It is a figurative expreſſion of an afflicted condition, *I will bring her to the wilderneſs*; that is, I will exerciſe her with ſuch afflictions, as men are wount to meet with in a wilderneſs, and therefore I find *a wilderneſs condition*, importing theſe things particularly.

1. It imports a condition of *wants* and ſcarſity both of temporall and ſpirituall things. *Heb.* 11. 35. *They of whom the world was not worthy were deſtitute of all things.* 2. Cor. 6. 10. The Apoſtles who made many rich were themſelves as poor, and they that poſſeſſed all things were as having nothing. *Pſ.* 107. 4. 5. *They wandered in a wilderneſs hungry and thirſty and their ſoul faints in them.* *David* ſayes *Pſ.* 63. 1. *My ſoul thirſts for thee in a dry and thirſty land where no water is.* No doubt he had his own temporall wants, and theſe great enough, but his greateſt want was of the waters of the Sanctuary, as is clear *v.* 2. *to ſee thy power and thy glory, ſo as I have ſeen thee in thy Sanctuary.* And the ſame was his condition Pſ. 42. and 43. And this is the ſuppoſed condition of all the people of God. *Iſa.* 41. 17. *They are poor and needy ſeeking water and there is none, and their tongue faileth for thirſt.* The want of water (which is a moſt common thing) denotes the extremity of ſcarſity and want, and this is the firſt thing in a wilderneſs condition.

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The many hungry bellies, and the no fewer hungry ſouls in theſe times which are crying, my leanneſs, my leanneſs, do plainly ſay, that we are entered more than a dayes journey into the wilderneſs.

The ſecond thing imported in a *wilderneſs condition* is *Deſolation & barrenneſs* Pſ. 63. 1. and Pſ. 107. 33. A wilderneſs is a dry land, a thirſty land where no water is. Jer. 9. 12. It is burnt up like a wilderneſs. Likewiſe a wilderneſs is a deſolat place, there no foot of men doth come, there the Cities are made heaps, there nettles grow upon the ruines of glorious Temples. This deſolation and barrenneſs is the cauſe of ſcarſity and want in a wilderneſs, the like whereof we have felt in our wilderneſs; we want, but know not where to get: the wells are ſtopt, good occaſions for our ſouls are removed, our Teachers are removed into Corners; the ſongs of our Temples are turned into howling. We ſing *Pſ. 46. v. 8.* with a ſad note. *come, behold the works of the Lord, what deſolation he hath made in the earth.* And where deſolation ends, there begins barrenneſs, and dry breaſts, as in one place we have the wells of water, and the ſtreames from Lebonon ſtopped, in the next place we come to, we find clouds without rain, pits withouts water, trees without fruit, or whoſe fruit is withered. Epiſtle Jude. v. 12. men, who either never had any thing, or elſe have loſt what they promiſed; as if Chriſt (O ſad) had come by, and ſaid, hence forth never fruit grow upon you. If we were thirſty beſide the water, or hungry beſide food, or ſick beſide the Phyſician, or ſorrowfull beſide the Comforter, or in darkneſs beſide light, we might the better bear it: but it is otherwiſe, we are entered into the wilderneſs.

3. The *wilderneſs* imports *a ſolitary Condition* of ſeparation from ſweet comfortable and uſefull company. *David* felt this in his wilderneſs. *Pſ. 42. 4. when he remembred that he had gone to the houſe of God with the multitude; with the voice of joy and praiſe, with the multitude that kept the holy day, and for that his ſoul was powred out in him.* *Heman* felt, this in his wilderneſs. *Pſ. 88. 18. Lover and friend haſt thou put farre from me, and mine ac-*

quaintance into darkneſs. The afflicted overwhelmed Compoſer of Pſ. 102. felt this likewiſe in his wilderneſs *v.* 6. 7. *I am like a Pelican in the wilderneſs and like an Owle in the deſart. I watch and am like ſparrow alone on the houſe top. Iſa.* 35. 1. The wilderneſs is a ſolitary place; good company, and comfortable ſweet ſociety hath this to prove it a choice mercy, that (as the reſt of that nature) it is never well known and prized by us, till we are denyed and deprived of it. And now (with *Pharaoh's*) Butler *Gen.* 41. 9. *I remember my faults this day*; and I fear I have too many fellowes in this fault, who either neglect diſdainfully, or elſe abuſe good Company to the increaſe of vanity. Now begin I to underſtand more of that Text Eccl. 4. 9, 10, 11, 12. and what a wo it is to him that is alone, and yet I doubt not, but the kindneſs of the Lord is ſhewed to many even in ſcattering and ſeparating them one from another. And to confirme me in this judgment, I remember the opinion of ſome, who have been in account for ſkill in things of that nature, and thus they have thought, that when a familly, or bairn time incline to a conſumption (which being a diſeaſe hereditary runs much in a blood) in that caſe, it is good they part company, and live at a diſtance one from another, for that the diſeaſe is ſtrengthned by their ſocial converſation. I apply this, the will and hazard of the Company of thoſe that are the tenderly beloved Children of God, may move him, even in kindneſs, to ſend them apart; but they will find it a kindneſs, not ſo comfortable as needfull, as I could like to be hungry beſide good meat, or weary beſide good lodging, ſo I would chooſe to be ſolitary beſide good company, that is, ſo enjoy my ſelf, by my ſelf, that I might likewiſe enjoy the help of Chriſtian company at will with conveniency. And as I am ſure, God was never the Inſtituter of the Monks order, ſo ſure I am, none can chooſe good company, but ſuch as would chooſe their own affliction, and forſake their own mercy. Only, I muſt here mind, that good folk are not alwayes good company, but a good man or woman are only then good company, when they ſhew their goodneſs in company; ſo that they may do good to the com-

company. And therefore, thought it seeme a Paradox, yet it is true, that we cannot alwayes say we have been in good company, even when we have been in the company of good men. Let folk keep fellowship and company, let the evils and vanities of good folk be discharged in companies, let good folk do good in company, and so good folk shall be good company: And as often as we miss good company, let it mind us, that we are in the wilderness. And be it added here (because I love not to multiply) that it is no small part of the Saints wilderness to be vexed and infested with ill company. The Scripture describes the wilderness to be a place of Owls, Ostrages, Lions, wolves, serpents, Satyres, Dragons, Devils, and all ill beasts, and dolefull Creatures. And it is said of Christ literally. *Mark.* 1.13. *That in the wilderness he was with the wilde beasts*: so Christians mystically are neighboured with the like in their wilderness: their righteous souls are vexed with hearing and seeing daily the dolefull and detestable practices besides their persecutions, whereof it followes to speak particularly.

4. The wilderness imports a *wandering unsetled condition Ps.* 107.4. *They wandered in the wilderness in a solitary way, they found no City to dwell in. Heb.* 11. 37.38. *They of whom the world was not worthy wandered about in desarts & mountains, and dens, and caves of the earth.* We read in Scripture history, how *Israel* wandered, and how many seats they changed in the wilderness of Egypt fourty years. We read of the Patriarchs *Ps.* 105.13. how *as strangers in the land of promise they wandered from one Nation to another, from one Kingdome to another people.* We read of *David's* wandering 1. Sam. from one wilderness to another among the rocks of the wilde goats, which he resents with tears. Ps. 56.8. Thou telleſt my wanderings, put thou my tears in thy bottle, are they not in thy book? And this is even the wilderness condition of Saints and servants of God this day in these nations: how many has it driven from stations and relations, and put to seek their lodging amongst strangers; what strange unsetlings are amongst us, by outings, confinement, banishment, denouncing fugitive, and all these

by Acts and Lawes contrived? As if they did mean only to grant the Lords ſervants *Jeremiah's* deploring wiſh. *Jer.* 9. 2. *O that I had in the wilderneſs a lodging place of way-faring men, that I might leave my people, and go from them!* and all theſe are beſides the particular wanderings of the Lords ſcattered flock, whoſe condition we may ſee Ezek. 34. 6. and throughout. My ſheep wandered upon all the mountains, and upon every high hill, yea my flocks were ſcattered upon all the face of the earth, and none did ſeek to ſearch after them.

5. The Wilderneſs imports a Condition of *tentations Matth.* 4. 1. *Chriſt was led into the wilderneſs to be tempted.* Pſ. 95. 89. Iſraels time in the wilderneſs is called the day of tentations. I know it is there meant actively in theſe tentations, as is clear from v. 9. *Your fathers tempted me and ſaw my works.* But when I looked back to Moſes, who himſelf was with the Church in the wilderneſs, and well knew their caſe. I find him reckoning it a time of paſſive tentations alſo, ſuch, I mean, where with they were tryed and tempted. *Deut.* 8. 2. *And thou ſhalt remember all the way wherein the Lord thy God led thee in the wilderneſs theſe fourty years, to humble thee, and to provoke thee, to know what was in thy heart, whether thou wouldeſt keep his Commandments or not.* 1. It is clear from Jam. 1. 13. That God tempts no man. 2. It is a great queſtion, whether Satan has a hand in every tentation, and in every ſin of man. 3. But 3. I judge Satan has not ſuch a hand in ſin, as ſome are ready to ſay and think. We ſay the Devil is not ſo ill as he is called, nor ſo ugly as he is painted. Many father theſe ſins upon the Devill, that have their own hearts both for father and mother; and many ſin without a tentation. *Ab extra*, or from without. Yet it is manifeſt. 4. from *Jam.* 1. 14. 15. *That a man is tempted by his own luſt*, at leaſt as often as he ſins, and thus there is no ſin without ſome kind of tentation, either from another, or from a Sinner himſelf. And where there is much ſin and provocation (as was among the Iſraelites in the wilderneſs) there is much tentation. Let the Lords people then expect to find their wilderneſs a place

of

of tentations. Are not tentations ſtrawed thick in the way of Gods people in theſe times? Is there not a net ſpread up on mount *Tabor?* May we not ſay with the Pſalmiſt Pſ. 142. 3. In the way wherein I walked have they laid a ſnare for me? Is not this the caſe now? You muſt either do this or this as men (who becauſe they have no conſcience of their own, therefore they care not for yours) ſhall pleaſe to command or do, otherwiſe, upon your perill, and when things might be better ordered otherwiſe, are not Lawes and Acts contrived, ſo as accuſations may be ſought againſt theſe againſt whom (like *Daniel Dan. 6. 5.) can be found no accuſation, except in the matter of their God.* Is not this the hour of tentation? Rev. 3. 10. But when enemies have given over, and done their worſt, in comes our friends, who as *Peter* to *Chriſt* Matth. 16. 23. are a tentation unto us O! ſay they, look to your ſelf, and play not the fool, and when all theſe prevail not, in comes carnall wordly unbelieving grudging, and diſquieting thoughts from our own hearts, and theſe as a reſerve guard give the laſt and moſt dangerous aſſault, eſpecially if the force of our ſpirits be any wayes dawnted and diſordered by the fore ſaid attempt, & therefore Iam. 1. 14. (looking over the former as it were) tells us that a man is tempted when he is led away of his own luſt & enticed & then it is high time to look to our ſelves, when our enemies are theſe of our own houſe. Many have born the force of outward attempts, who have had much ado to ſuſtain the impetuous aſſaults of their own diſquieting and diſquieted hearts. *Pſ. 42. 5. Pſ. 43. 5. why art thou caſt down O my ſoul, and why art thou diſquieted with in me?* Therefore Jam. 1. 12. pronounces him *the bleſſed man that endures tentations.* The tentations of an afflicte d lot is the greateſt tentation in our lot and therefore in Scripture afflictions are called tentations, and they that eſcape the tentation of affliction are above all hazard of affliction otherwiſe: for tentation being the ſnare of affliction, when that is once broken, the ſtrength of it is ſpent, and the force of it is over.

6. The wilderneſs imports a condition *of fears* and *perplexing doubts.* The wilderneſs being a land of darkneſs

Jer.

Jer. 2. 31. a place wherein there is no way, it puts the Traveller inevitably to many a ſad fear, and perplexing doubts. The afflicting fears and doubts of the Saints in the wilderneſs may be reduced to theſe chief heads. 1. Concerning their ſpiritual condition and ſtate before God. 2. Concerning their preſent incumbent work. 3. Concerning the event of incumbent diſpenſations. I dow not, nor dare I expatiat more largely in diſcourſe of theſe particulars, leſt either I faint in the way, or (once coming off but a little of theſe dark myſterious puths) I be not quickly able to recover the high way: for if I ſpeak to purpoſe, I may readily Prognoſtick that to be the ſtate of my diſcourſe, which is their caſe who once are engaged in the intricacies of theſe perplexities that hardly can they rid themſelves. This only muſt I ſay, that theſe ſouls that have been at their wits end in theſe things, and have not known in all the world what to do, can beſt tell what it is to be bronght into the wilderneſs. And this I obſerve, that even as men have got acuſtome to plant wilderneſſes in the midſt of pleaſant gardens, ſo many men in their otherwiſe good books and ſermons imprudently either ſtarting difficulties unſeaſonably or elſe ſearching them exceſſively) do rather creat than clear perplexities to poor ſouls. And give the entertainment of a toileſome divertiſement in place of ſolide refreſhment. But my project invites me, if I could be ſo happy, rather to plant a garden in a wilderneſs, than a wilderneſs in a garden. I fear there is in the world but to much artificiall Religion, like garden-wilderneſs, invented rather for pleaſure, than created for neceſſity. I fear ſome Chriſtians (like ſome Preachers) read more of their book, than repent of their heart. But I doubt the pleaſure of an artificial wilderneſs will never relieve or compenſe the grief of a reall one. Elaborat, fine, acurat diſcourſes of Chriſtian doubts and caſes what ever they deſerve in their own place, will be found but Phyſicians of no value, and miſerable comforters to the ſouls that are in earneſt, except he that reveals ſecrets, and looſes the priſoners lighten doubting ſouls darkneſs with a beam of his own preſence. In *Pſ.* 42. 5. *David* ſaid well to it, but that ſayes beſt v. 11. *he is the health of my Countenance and my God.* I remember once

once in an evening I entered a pleasant Garden with a young Gentleman, who being transported with the verdure, splendor, fragrancy and beauty and rich varieties of the place, with more affection than judgment said, surely this will make a sick man whole, for the very next evening he being sick indeed, I conducted him to the same place, and standing upon the place I asked him, if now he were well, sith now he here enjoyed that which he but yesternight said would make a sick man whole. O quoth he, I was not sick when I said it. I apply, that as gardens are more pleasant for whole men than for sick men, so discourses of Christian cases in doubts and perplexities will readily do better, either before or after the distemper, than in the time: much prayer and communion with God is the best book of cases that ever a doubting soul read, and is blessed with discoveries and manifestations of God to these that walk in darkness and have no light.

7. The wilderness imports a condition of *reproach* and *persecution* Job 30. 5. describes the reproach full base condition of his Adversaries that mocked him for that, that *they fled into the wilderness, and were driven from among men, who cryed after them as after a Thief.* Rev. 12. 6. *The woman in travell* the persecuted Church *fled into the wilderness.* This was *Davids* wilderness condition *Ps.* 55. 3. *Because of the voice of the enemy, because of the oppression of the wicked, they cast iniquity upon me, and in wrath they hate me.* v. 6, 7. *I said, O that I had wings like a dove, then would I flee away and be at rest. Lo then would I wander farre off and be in the wilderness. Selah.* The scourge and persecution of false tongues (being worse than the venome of aspes, the sting of serpents, the Poyson of Dragons that haunt the wilderness) makes oftimes the wilderness to be a refuge and rest to be desired, by the reproached people of God. The wrath and cruelty of wicked men makes the saints often times find Lions, wolves and dragons to be better neighbours than men. Heb. 11. 39. *Cruell mockings* is the first Item of the accompts of Saints sufferings, then followes scourging, bands, killing, sawing, tempting, torturing and wandering about. And the Apostle in the 2. to Tim. 3. 12. warnes all that would

would live godly in Christ Jesus, that their way lies through this wilderness of persecution, whereof *reproach* is not the least part. Compare Gen. 29. 9. with Gal. 4. 29. Reproach was carnal *Ishmaels* persecution where with he persecuted his brother *Isaac* the Son of the promise. They (Heb. 11.) *had triall of mockings*. The slandering tongues of wicked men are compared in Scripture to the sharpest Instruments and most bitter beasts, sharp arrowes, poison of Serpents, Iuniper coals, swords, spears; racking and torture may break a mans bones, but *reproach* (saith the Psalmist) *hath broken my heart*, and it hath damished my very spirits, for *I am full of heavines* Ps. 69. 20. And now when the people of God are *in trouble and anguish, whence come the young and old lion, and fiery fleeing serpent Isa.* 30. 6. I pray, who will not call that a wilderness? And where are they (think you) *whose souls are amongst lions?* Ps. 57. 4. If any should search the words of our *Scotish Inquisition*, which likes not to be called the *high Commission*, they may be soon convinced that these are not the fictions of fanaticks, and disaffected persons, but the question is not demonstrative (for I warrant you they have more loyalty, than to deny that these things are so good service to ————) but Judiciall, for *jure factum dicunt*, they do by Law forsooth, and so justify all their practices. But are all Lawes righteous? or is there such a thing in the word, as *a throne of iniquity, that frameth mischief by a Law? Ps.* 94. 20. They possibly think (as Paul once thought) that they ought to do all these things, and that they do good service to God. Indeed they do not so, but O the King, they cry. But stay till Christ examine the prettiest man among the Examinators upon that little question, *why persecutest thou me?* and then my Lord Inquisitor comes in upon second thoughts with his confession, *I was a blasphemer, and a persecuter and injurious*, 1 *Tim.* 1. 13. and then the fools excuse is alleaged by him that thought himself so wise. For (*Sapientis non est dicere putavi*) I thought I should have done these things. But what think ye now, Sir? why, now I see that which I formerly called *loyalty*, *zeal*, *good service*, must change

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its name, without any change in the thing: for it both was and is nothing other but *blasphemy, persecution and injury.* Such a thing as this has been.

8. (Which followes all the rest) The wilderness imports a melancholious *sad dejected condition*, and who ever have travelled alone through a wilderness may easily understand this, and there is reason for it: becausse a man is there deprived of any thing that may cheer his spirit. and of all gladning objects, besides, that he is possessed with fearfull apprehensions of evill that may befall him, and his spirit in the very entry is amused with the uncough and solitary nature of the place. To say no more of this, the very countenance of the Lords people in these dayes look like wilderness, and sad cause, why, wee see many things to make us sorry, little to make us glad; we see such things, as neither we nor our fathers have seen the like, and if there were no more, and albeit for our own particular we had no occasion of grief, and though with *Nehemiah* we were serving the King with wine, and were of as joviall an humour, as he who was not wount afore time to be sad, yet if any should ask the Kings question *Neh.* 2. 2. *why is thy countenance sad, seeing thou art not sick?* This *is nothing else but sorrow of heart*, may we not reply with him. *v.* 3. *Why should not my countenance be sad, seeing my City, the place of my fathers sepulchre lies waste, and the gates thereof consumed with fire.* That is, when the Church of God is laid desolate; but I trow, there be few that truly love God, or are kindly Sons of Zion, but they have their particular grievances in these dayes, wherein they share in the common lot of the Church their mother, that sitts in the dust, and it is good to be so, for wo to them that are at ease in Zion Amos. 6. 1. The particular grievances of Saints in their pressures serve to keep them mindfull of the Churches common lot; for fellowship in calamities is a pregnant incentive to sympathy: so that even Jesus Christ himself was made the more compassionat for what himself suffered, being in all pointes as we are yet without sin, *he cannot but be touched with the feeling of our infirmities Heb.* 4. 15. And doth it not well sute all the Chil-

Children to go in mourning, when their mother ſitts deſolat, and afflicted as a woman forſaken? Elſe how can they expect to be comforted with her if, they do not mourn for her. And may I not be excuſed to think that I ſet my blacks the the better, when now I ſee they are in faſhion with thoſe that are moſt at court in heaven? Yea, not only ſo, but ſince it is our duty to mourn for our mother, Pſ. 35. 14. I would gladly do her the honour to invite all mine acquaintance to be in mourning with me. Yet I would exhort you *to mourn as theſe that hope.* 1. *Theſſ.* 4. 13. and how beit I be a man naturally Melancholious, even to exceſs, yet I hope I may be excuſed with my Phyſicians (as they are pious men) who on an occaſion ſo religious, rational and ſafe, to indulge my ſelf for a time in that bleſſed humour, whereunto I have ſuch an ample diſpenſation from *Solomon* that great Maſter in Religion, Nature and Reaſon, who hath determined. *Eccl.* 7. 2, 3. That *it is better to go to the houſe of mourning, than to the houſe of feaſting, and that ſorrow is better than laughter, for that by the ſadneſs of the countenance the heart is made better.* And from him who is greater than Solomon (who himſelf oft wept, but never that we read, once laught) pronouncing them *bleſſed that mourn for than they ſhall be comforted. Matth.* 5. 4.

9: (Which yet followes natively from all that hath been ſaid) The wilderneſs imports a condition of *wearineſs* and *fainting.* Pſ. 107. 5. and 63. 1. *Davids* wilderneſs was a thirſty (or as the Original hath it) a *weary* land. And Iſa. 32. 2. it is expreſly rendered a weary land. The Saints caſe in the wilderneſs is often like that of the *Egyptian* 1. *Sam.* 30. 11. 12. who was ſo outwearied that he fell often from his company, and ſunk in the wilderneſs. David often complained that he was weak, his ſpirit failed, his ſoul fainted, his throat dryed, his eyes failed, while he cryed upon the Lord, and waited on him. And it is no wonder that the Saints ſo often weary and faint by the way, but a great wonder it is that any of them holds up to the end: they have ſuch long ſtages in the race that is ſet before them, and theſe in a thirſty wilderneſs, where ſcarcely they can drink of the brook by the

the way, and they must run it so oft about with fresh parties, whereof possibly the worst comes last upon them, when they are so much exhausted, that there is great reason for him who would wager upon their heads to ask whether they have so much confidence remaining as to answer that Question *Jer.* 12. 5. *If thou hast run with the foot men, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trusted, they have wearied thee, then how wilt thou do in the swellings of Jordan?* But the Lord that makes the question must answer it, and one Prophet must answer another: and how *Jeremiah* could do all that, *Isaiah* can tell. *Isa.* 40. 28. to the end. *The Everlasting of God, the Creator of the ends of the earth, faints not, neither is weary.* Let the people of God in their wilderness expect to have their hands full of it, and as much as shall put them to a strait necessity, either to believe, or utterly to give it over. *Ps.* 27. 13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Now this is the wilderness, and thus is answered the first thing in the point; what is the wilderness.

The second thing in the point is, *wherefore doth the Lord bring his people in to the wilderness.* The Scripture shewes that for one or more of these 5 *Reasons* the Lord doth this. 1. For their *Sin*, and that in these *five respects.* 1. To convince them of sin, it is long many a time ere the Lords sinfull people will see and acknowledge their sin; yea, they will say, they are innocent, when their rransgressions are evident. *Jer.* 2. 23. and therefore *v.* 35. *I will plead with thee, because thou sayest, I have not sinned.* Such as are kindly melancholious may know by experience what effectuall expressions the change of places has to the changing of mens minds: and for this it is necessary often times that men be sent to the wilderness, to learn there that which they would not (yea, may be, could not) see in a land inhabited. *Jer.* 22. 21, 22. *I spake to thee in thy prosperity, and thou saidest, I will not hear, therefore thou shalt go into captivity.* Affliction is quick sighted, and necessity is wise and ingenious, affliction as it is blessed and not blessed of God

has very contrary effects on men. *Solomon* tells us, *that oppreſſion makes a wiſe man mad Eccleſ.* 7. 7. and he that is greater than *Solomon* tells us, that ſometimes affliction makes a mad man wiſe. Luke 15. 17. It brought a diſtracted prodigal to himſelf. Many men think it a piece of wit and galantry to maintain their ſinfull courſes in a day of proſperity, and if he be a beneficed perſon, or one in place, he is ill worthy either of benefit or place, who is ſo ſcant of diſcourſe that he cannot (if this our craft be in danger to be ſet at nought *Act.* 19. 17.) make an Oration in defence of *Diana*, and at leaſt cannot ſay to his Companions with more truth than wit, though yet with more wit than honeſty, *Sirs, ye know by this Craft we have our wealth. v.* 25. Yea, if the Lord by his Servants Plead with ſome men in proſperity for their iniquities, annon he ſhall have a Reply, till he bring forth his rod, which is fitted for the back of fools, and is the only cogent argument with ſuch perſons. Take theſe two Inſtances ſhortly. One is Iſai. 21. 2. The people were bent upon Idolatry, and when they were threatned and reproved by the Lord for that, then they were confident of the aſſiſtance of Egypt; and when yet they were taxed for that, no doubt they would tell the Prophets, ſelf defence was not unlawfull, and many ſuch witty ſtories, till the Lord concludes the diſpute with this, yet he is alſo wiſe, and will not call back his words, but will ariſe againſt the help of evill doers, and againſt the houſe of thoſe that work iniquity. And nowlet theſe great wits, and Grand Diſputers ſay to it. *Jer.* 13. 31. *What will thou ſay to that when God ſhall puniſh thee?* Galants, ſay to that, or ye have ſaid nothing. The next Inſtance is *Ezek.* 17. from *v.* 11. to the end. *Zedekiah* had given an oath of fealty to the King of *Babylon*, and rebells againſt the King of Babylon, and breaks his oath, the Lord pleads with him for that. O might he ſay (mark the language of our times) it was a forced oath made againſt his will, yea, may be, it was an unlawfull oath for him to ſubject himſelf and the Lords people to heathens by a bond, and therefore why might he not take occaſion to break it, if once he had but ſtrength to maintain the breach? And may be he ſaid as Papiſts think,

that

that faith ought not to be kept to hereticks (for ſo they call the Proteſtants) neither ought it to be kept (thought he) to heathens. But I mark from the place. 1. that (againſt the Popiſh whimſy.) it is called ſignificantly the King of Babylons oath. v. 16. 2. I mark from the ſame. v. againſt Covenant breakers, that what ever was, or might be by *Zedekiah* alleaged, it was but a prophane deſpiſing of the oath, for till once it be lawfull to take Gods holy and fearfull name in vain, it ſhall never be any thing but perjury and prophanity to break Covenant upon intereſt. 3. I mark from v. 20. againſt all patrons of perjury, and ſuch as teach Rebellion againſt the Lords great argument, which uſually he reſerves to the concluſion of ſuch debates. Well (ſaith the Lord v. 19.) he has ſworn an oath and broken it, but I will let him know what an oath is, I will ſwear an oath, and I will keep it, *as I live ſaith the Lord, ſurely I will recompenſe it upon his own head*, and v. 20. *I will ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon, and I will plead with him there for his treſpas, wherewith he hath treſpaſſed againſt me.* And 2. *King.* 25. 6, 7. 2. *Chron.* 36. 20, 21. this was performed. Proſperity is to many as the day light is to Owles, it dazels their eyes and blinds them, that they do not ſee their errours, till it be too late. *Zedekiah* ſaw not his faults, till he ſaw them without his eyes at *Riblah* in the land of *Hamath*. To ſay no more of this, if other arguments will not convince men that are guilty of perjury, there is a neceſſity, they muſt go to *Babylon* for inſtruction: as the Lord lives, they are the words of God, and it is their meaning, perjury ſhall get a convincing ſtroak. It is a Scotiſh proverb, as ſore greets the child that is beaten afternoon, as he that is beaten a forenoon. The Church of God and his Saints in theſe Nations have gotten a fore-noons correction, but wo to them that gets the afternoons ſtroak. Sie the Parable *Jer.* 24. through our. Wiſemen have their obſervations of the periods of Kingdoms, and I muſt crave liberty (being a child) to give in my word among perſons of greater ability, who may be more fit to diſcern the ſignes of the time. My obſervation is that *per-*

jury was the fatal *sin* that put a *period* to the ancient flourishing Kingdome of *Judah*. 2. *King*. 24. 20. *for through the anger of the Lord it came to pass in* Jerusalem *and* Judah, *until he had cast them out from hiss presence, that* Zedekiah *rebelled against the King of* Babylon; the rebellion it self had been lawfull, if it had not been against the oath, as *Ezek.* in the fore cited place relates. The same we have Jer. 34. in the breach of the servants Covenant, and Jer. 22. 30. The Lord had pronounced the fate and period of the Kingdome by commanding to write *Coniah* childless, and that the Kingdome should not prosper any more. *Coniah* had no child, but his uncle *Zedekiah* succeeded him (I know not what a barren Crown may presage) But this I see that when God pronounces the fate, and intends the period of a Kingdome, then he gives up men to work their own ruine, and to pull their thrones about their own ears. Now perjury is a way and gate to this: but who so wisely reads the Scripture, 2. *Chron.* 36. with other places, we find more of the perodicall fatall sins of that Kingdome hanging upon the Crowns and dominions of these Kingdomes. O that Kings and judges would take that renowned Kings Royall advice to bewise and serve the Lord with fear fear Ps. 2. 10, 11. then should their crowns flourish. But *quos perdere vult Jupiter, Deus dementes facit.* That is to say, such hearken not to counsell whom God will slay, as it is said of Eli's sons 1. *Sam.* 2. 25. To conclude this reason, let us not seek conviction of our sin, the length of the wilderness, nor at the rate of bitter affliction, but let us all take the Counsell in *Jer.* 6. 8. *Be thou instructed O Jerusalem, lest my soul depart from thee, lest I make thee desolat a land not inhabited.*

The 2. Account whereupon God brings his people into the wilderness for sin is for the *vindication* of his glorious and holy *Name* from all appearance of *Connivance* at, or *partaking* of his peoples *sins*. Num. 14. 21. As truely as I live, (saith the Lord) all the earth shall be filled with the glory of the Lord, that is, with the glorious manifestation of his justice against his peoples sins; and he often threatens that those who prophane his name, and make it to be blasphemed,

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he will make it to returne upon their own faces. If any of us have friends that are lewd or debosshed, we are ashamed of them, because their faults reflect upon us, and therefore we hold our selves obliged (for our own vindication) to testify our displeasure against them. And so it is with the holy one of Israel, and his sinfull people.

The. 3. Account is to *imbitter sin* to them. *Jer.* 2. 19. *Know therefore, that it is an evill thing and bitter that thou hast forsaken the Lord thy God, and that his fear is not in thee.* As *Abner* said to *Joab* of the war, so say I to every one of their sin, knowest thou not that it will be bitterness in the end. 2. Sam. 1. 26. Prosperity sweetens sin to Sinners, which of it self is sweet enough to their corrupted pallate, but the gall and wormwood of afflictions gives it its own kindly relish.

The 4. Account is, that he may put *a stop* to his people in their *course of Sin. Hos.* 2. 6. *I will hedge up her way with thorns, and make a wall, so that she shall not find her paths. v.* 7. *and she shall not overtake her lovers.* Many in prosperity are so engaged by custome to a course of iniquity, which nothing but affliction can interrupt and put a stop to, they must take their March. To the wilderness to divert them of their paths of wickedness. O that all that are in afflictions and in the wilderness would take this advantage of their impetuous overhailing lusts and idols, and had the wisdome to improve such a good occasion, of perpetuall divorce and separation from their sins that were wont easily to prevail with them. It is no time when people are in the wilderness to rush every one to their course, as the horse rushes into the battel, never once asking, what is this I am doing, but this is then seasonable Dan. 5. 27. to break off our sins and iniquities lest we go further on than we can retire our selves.

The 5. Account is that they may truely *repent* and troughly *returne* from sin *to God* v. 7. of this Chapter when by her affliction she it put to a stand, in the course of the sin it is yet intended further that she returne to her first husband. and that is brought to effect in Ch. 6. v. 1. Come (says she) and

let us returne to the Lord, for he hath torn us, &c. ſimple ceſſation from ſin without true converſion in time of affliction may put a people or perſon to Pharaohs expenſs of multiplied rods and plagues one after another with the hazard of utter deſtruction in the end. Learn we then in the wilderneſs to ſay, as *it is meet to be ſaid to God. Job* 34. 31, 32. *I have born chaſtiſements, I will not offend any more, that which I ſee not, teach thou me. If I have done iniquity, I will do ſo no more.* Let us turn throughly from all iniquity, and that with all our heart. And thus to the firſt reaſon, and its ſeveral reſpects, why the Lord bring his People to the wilderneſs, and it is for ſin.

2. The Lord brings his people into the wilderneſs, for their triall and exerciſe *Deut.* 8. 2. *The Lord did all that unto thee to prove thee, to know what is in thine heart, and whether thou wouldeſt keep his Commandements or not. Rom.* 3. 4, 5. Tribulation ſets all graces a work in the Saints. Thus the Lord deals with the Church *Pſ.* 44. from *v.* 17. to the 23. *Pſ* 56. 10. Thus he dealt with *Job.* The Lord has come to theſe nations with his fan in his hand, he is winnowing us as wheat, *and he will throughly, purge his floure Matth.* 3. 2. *and who may abide the day of his coming? who ſhall ſtand when he appears, for he is like a refiners fire and fullers ſope. and he ſhall ſit as a Refiner and purifier of ſilver, and he ſhall purify the Sons of Levi, and he ſhall purge them as gold and ſilver, that they may offer to him an offering of righteouſneſs Mal.* 3. 2, 3. Now the ſecrets of many hearts are diſcovered. Now we ſee the grounds of mens ſtomack, and what corruption and rotten ſtuffe has been lurking under the beauty of untryed profeſſion, would not ſome have ſaid, am I a Dog? But if that which they have now done had been told them a few years ago, now it is ſeen. *Dan.* 11. 34. *That many have cleaved to the covenant with flatteries* But *v.* 35. ſayes further, *that ſome of them of underſtanding ſhall fall to try them and purge them, and make them white, even to the times of the end, becauſe it is yet for a time appointed. Therefore bleſt is he that endures to the end*, and *let him that ſtands take heed leſt he fall.* The ſtrange diſcoveries

veries, and many off fallings of men in these times afford us the serious and confirmed thoughts how few there are that shall be saved, and how hardly these few *Malachies* refiners fire comprehends, both all the trialls of a present time, and also, and especially the great and solemne last triall of the judgement day, when many a mans works shall be burnt up, and yet himself shall be saved, yet so as by fire. 1. Cor. 3. 15. Then shall all the sinners and hypocrits in Zion be afraid and surprised, for that they cannot dwell with devouring fire, and everlasting burnings. Isa. 33. 24. There will be many a missing that day in the congregation of the righteous, that sat as chief in the Assembly. In generall, this is the verity, but towards the particular persons of others, I must speak with Charity; as towards my self with humble fear and jealousy. This only all would remember, that they who cannot abide the wide sieve of large trialls in a present time, will never be able to endure the narrow search of a strict judgment at the end of time. But as the Lord will have his people tryed, so he will likewise have them exercised, and their graces imployed. Idleness is a hatefull, unhappy evill in people. We say, Idle men must have something to work. He that ceaseth to do well soon learns to do ill; to prevent that, the Lord puts work in his people hands; for he has not given them graces and talents to hide in a napkin, or under the earth, but to be imployed and improved for use; and therefore he appoints affliction as as a Task Master, or grieve to call forth all the graces to work, that it may be known what profit they make. The time of affliction should be abusy time, earing time and harvest. But alas! of too many may it be said, that which Pharaoh said to the Israelites in cruell scorn. *Exod.* 3. 17. *ye are Idle.* Only his inference and mine run very contrary. Ye are Idle (saith he) and therefore he say, let us do sacrifice to the Lord. But ye are Idle (say I) and therefore ye say not, let us go and do sacrifice to the Lord. Now if the Lord do bring his people into affliction for their exercise, hence it is consequently inferred, that if their afflictions do not exercise them to purpose, they are not like to come out of them in haste. I fear many do but

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play with their afflictions, and look upon all the ſad ſignes they ſee in the wilderneſs, but as ſo many ferlies fitt to entertain their curioſity, and cauſe them gaze. And I exhort all to be ſerious with their afflictions.

3. The Lord brings his people unto the wilderneſs that they may be the *more fit to receive the impreſſions of his will and communications of his goodneſs.* This we ſee throughout this Chapter the Lord deſignes jointly her reformation and conſolation by all theſe bitter threatnings and afflicting diſpenſations, and ch. 5. 15. of this ſame prophecy, *I will go* (ſaith the Lord) *and returne to my place, till they acknowledge their offence, and ſeek my face, in their affliction they will ſeek me early*, and (as the whole have no need of the Phyſician, but the ſick) they now finding the diſeaſe of their affliction to purpoſe, and ſo being in better fitneſs for communication of the Lords goodneſs in their deliverances return to him in this confidence, that *he who hath torn will heal them* &c. and that in his coming to them *v. 3. he will be to them as the rain*, as the rain to the earth, which being parched with drought is well ready for a ſhower. People in proſperity readily are not ſo fit to receive either the impreſſions of Gods will (*for though ye then ſpeak to them they will not hear Ier. 22. v. 21.* or the communications of his goodneſs for then they can ſay, *we are all Lords, we will not come to thee.* Jer. 2. 31. but afflictions fit them better for the one and for theother. In proſperity (as in the noyſe of a city) every thing is heard, but nothing is hearkened unto, and the common noiſe ſwallowes up the moſt diſtinct and audible voices in a confuſed and inſignificant ſound: but in afflictions (as in a wilderneſs) wanting all or many things they accoumpt the more of any thing. In a word, by affliction, or in the wilderneſs the Lord is training his people to obedience, that he may bring themforth ſinging the ſongs of deliverance. In afflictions (as in wilderneſs) the ſtilleſt whiſper of a voice is ſoon diſcerned, and ſeriouſly attend it to, though in proſperity (as in a plentifull Citty or Countrey) men enjoying all things eſteeme not any thing. Gods commands

mands and mercies will have another kind of luſtre and reliſh to a Soul coming out of a Sanctified wilderneſs, than at other times; formality with much vanity in Religion with many ſuperfluities wait bnt too well upon proſperity; but the cold wind of the wilderneſs blowes all theſe away, and ſtrengthens the vital parts of the inward man, and makes ſouls more religious than formerly, with leſs din and ado; proſperity is an unthankfull piece, for readily the more it receives, the leſs it accounts of what it receives, and (as a full ſoul loaths the honey comb) with faſtidious inſolency it thinks, and by fanſy thinking, it truely makes abundance of mercy a very miſery: but (as to the hungry ſoul every thing is ſweet) the wilderneſs, and an afflicted lot, bleſſed be God, will give a man a good ſtomack. For a piece of the bread of adverſity, and a cup of the water of affliction will teach him to ſay a Grace to it thus: *I am leſs than the leaſt of all thy mercies Gen.* 32. 10. So ſaid *Jacob*, when he was coming from his twenty years travell in the wilderneſs of his affliction in *Padan Aram.* Proſperity extenuates, ſanctified adverſity aggravates mercies; to it any thing leſs than hell is mercy. *Lam.*3.21.*It is of the Lords mercy that we are not conſumed.* To it any mercy is a great mercy, a great mercy is an extraordinary one, and an exrraordinary mercy is a marvellous in comprehenſible one. Proſperity counts its mercies by ſubſtraction; it will take its bill (with the unjuſt Steward) and for an hundred it will write fourſcore, and for fourſcore, it will write fifty. But in the wilderneſs men learn to caſt up their mercies with multiplication, by the help of Diviſion. In the ſame place cited *Lam.* 3.22.that *we are not conſumed*, to ſome it might ſeeme but one mercy, and that a poor one alſo, yet the Lamenting Prophets finds mercies in that mercy; and truely the mercies of the Lord are homogeneous things, whereof every part has the nature and denomination of the whole. As every drop of water is water, ſo the leaſt piece of any mercy is a mercy, and the humble afflicted thankfull ſoul loves to anatomize and diſſect the Lords mercies into parts (as Phyſicians do humane bodies (that they may informe themſelves the better of the number, of the

parts and of the frame and ſtructure of the whole. The Pſ. 136. hath this common *Memento*, that it recounts that it has more in it than every one can ſee. This only to my purpoſe, that every one may ſee how the Pſalmiſts tells out the Lords mercies by parts, and inſiſts on the ſame mercy, to ſhew that every part of it is mercy: and that (as all the reſt) derived, from the underived, uncreated, inexhauſtible everrunning fountain of the Lords mercy, that endures for ever. Proſperity, like the widow and her Son in the matter of the oyle, loſes & comes ſhort of many mercies, for want of the veſſels of faithfull accounts and faithfull acknoledgments. The Saints in the wilderneſs, as the Diſciples in the deſart obey Chriſts thrifty Commands, gathering up the fragments of mercies, that nothing be loſt, and with it fills whole baſkets. As by the bleſſing and miraculous power of Chriſts the broken meat after dinner, whereat many thouſands were well filled, was more than that which at firſt was ſet down whole. O but it is good holding houſe with Chriſt. It is good to have our portion (be otherwiſe what it will) with his preſence and bleſſing, and to have it coming through his hands, as the power of divine contentment can make πλεον ἡμισυ παντος, the half more than the whole, ſo the wilderneſs will teach the people of God the myſtery of improving mercies to make them increaſe more than the ſtock. This as the reſt of divine arts is beſt profeſſed in the wilderneſs, and therefore it is, that the Lord ſends ſo many of his hopfull children thither to be bred, and there they are continued, till they have paſt their courſe and taken their degrees, and then they return Maſters of that art, able to teach others and *to comfort them with the ſame comforts wherewith they themſelves were comforted of Chriſt* 2. Cor. 1. 4.

4. The Lords brings his people to the wilderneſs, that he may lead them by and deliver them from that which is worſe. *Ex.* 13. 17, 18. *and it came to paſs when Pharaoh had let the people go, that God led them not through the way of the land of the Philiſtins, though that was nearer, for God ſaid, leſt the people repent when they ſee war, and return into Egypt; but God led the people about through the wilder-*

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neſs by the way of the red ſea. The Lord prepares a place in the wilderneſs for his people from the fury and perſecurion of men. *Rev.* 12. 6. Albeit I called perſecution one of the parts of a wilderneſs condition, yet I would have it underſtood, that every one that comes into the wilderneſs is not led through all the wilderneſs, nor made to ſee all the evils thereof, nor do all afflictions tryſt and reſt upon every afflicted perſon, for oftimes God makes one mean to prevent and eſcape another. Even as in the caſe in hand, the Lord ſometimes ſends his people to enjoy *David's* and *Jeremiah's* wiſhes in the wilderneſs, that ſo they may be rid of ill neighbours, for we ſay in a Proverb, *Better be alone than in ill company.* And likewiſe, the Lord by bringing his people unto the wilderneſs delivers them from the contagion and vexation of the ſins of theſe with whom they converſed afore time, albeit the wilderneſs (as I ſaid before) be a place of tentation, yet the Lord by ſome one tentation, which his people can better guide, many times leads them by ſome one or more, which be of more hazard to them. Surely it is no ſmall mercy to be out of the gate, when tentations are marching through all the land in ſolemne proceſſion, and they cry before them *Bow the knee*; an when the wicked walk on every ſide, who but the vileſt men covet the preferment of the midſt *Pſ.* 12. 8. and would not any perſon of a holy breath preferre a cottage in a well aired wilderneſs to the foule winds and corrupt infections air of the plagay times? The plague of a generall defection which (as the peſt doth other diſeaſes) hath ingroſſed all abominations, is now ſo common, that except it ware with *Aaron Num.* 16. 48. to ſtand betwixt the dead and the living, with the incenſe of much interceſſion (that if poſſibly the plague might beſtayed) I ſhould think him a perſon of that ſtoutneſs (which they call raſhneſs) and of a pretty well confirmed (if nor hardned) heart, who otherwiſe could gladly come in the company, or mixe himſelf with the men of this generation. We ſay, *when all frets faile us, fire is good for the fairſy.* If God cure this generation of one plague by another, I ſhall think it no more than neceſſary. For. Pſ. 14. 3. generally they are

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all gone aside there is none that doth good, no not one. They are altogether become filthy. And now, I think I hear a voice from heaven, saying of this generation as that other voice, *Rev.* 18. 4. said to *John* of Mysticall *Babylon*, *come out of her* my people, and be not partakers of her sins, lest ye receive of her plagues.

And there is another great mischief, that the Lord leads his people by in bringing them to the wilderness, and it is the plagues that come on wicked men, and all Gods enemies. The people of God want not their own visitations, but they are not like the plagues of the wicked, their enemies *Isa.* 27. 7. *hath he smitten him as he smote them that smote him? Or is he slain according to the slaughter of them that are slain by him?* Yea the Saints afflictions are excellent Antidots and preservatives against the plagues of their enemies. We see the property of the Saints afflictions *Ps.* 94. 12, 13. *Blest is the man whom thou chastnest, O Lord, and teacheſt out of thy Law, that thou mayest give him rest from the day of adversity, when the pit shall be digged for the wicked.* A strange thing it is, a mans motto *perissem, nisi perissem*: *I had perished, if I had not perished*, and that chastizement should hide a man from adversity. But both the History of the Scripture, and the Saints-experience from time to time in all generations do yeild abundance of particular instances in confirmation of this generall assertion. It appears by *Lot's* slowness to depart, that he took it as a grief to go out of *Sodome* filthy as it was, and yet by that the Lord is sending him out of the midst of the overthrow. It is no doubt a great affliction to many Saints and servants of God, that they are removed from their people and place, but when judgments come upon a place, better be a way than in that place: And in the judgment of Judicious great Divines it Prognosticks no good to a place, when the Saints and servants of God are driven out of it. Let any read *Musculus* upon *Matth.* 2. 4. Alas! then for her that bare me, and the breasts that gave me suck! For the City and place of my nativity, and education, for the word that has past upon her, and the prophecy, when it shall be said to the faithfull

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Miniſters of the Goſpel. *Go here, and go there, go to the South, or go to the North, but go not to Edinbrugh.* then woe to thee O *Edinbrugh.* Theſe are the words and Prophecy of *M. Robert Rollok.* Which are to be ſeen in print before the tranſlation of his book upon the *Coloſſians*, and is not this the time ſpoken of?

5. The Lord brings his people to the wilderneſs *for humbling them*, that they may know of whom they hold their mercies, and may learn afterwards in proſperity to carry ſoberly. When Iſrael was upon the entry of a land flowing with milk and honey *Moſes* wiſely inſiſts through the book of *Deuteronomy* upon the memory of their caſe in the wilderneſs, and tell them plainly. *Ch. 8. 2. the Lord did all that to humble thee.* To this end it was that the Lord commanded the pot of Manna to be kept in the Ark, and for this was inſtitut the Feaſt of Tabernacles. Proſperity is an inſolent piece, and will readily make men forget their Maker, that has done all theſe things for them, and claime a free hold of mercy. We are Lords (ſay they) and therefore will come no more to thee. Jer. 2. 31. Or elſe they will give the glory of their mercies to their Idols in the ſame Prophecy. *Hoſ. 2. 5. I will go after my lovers* (ſayes ſhe) *who gave me my bread and my water, my wool, and my flax, my wine, and mine oyl, and my drink.* And therefore the Lord is concerned, for the maintenance of his right, to put them out of poſſeſſion, till they make a legall entry by their humble acknowledgement, to him their righteous Superiour, and be poſſeſſed by a *de novo damus*, as is clear from the proceſs of this Chapter.

And many other wayes the inſolency of Proſperity is expreſſed to the diſhonour of God and dammage and hurt of neighbours, by prophanity, preſumption, carnall confidence, intemperancy and oppreſſion, and the like. And therefore ſayes the Lord *Zeph. 3. 11, 13, 14. I will leave in the midſt of thee an afflicted poor people, and they ſhall truſt in the name of the Lord, and the remnant of Iſrael ſhall not do iniquity.* He that knowes how he has won to his gear, ſhould know how he wares it. And they that come to mercies hardly, ſhould uſe them well and humbly. If God ever

bring his people and Church again to good dayes and prosperity, O let it be remembred, that once we were in the wilderness. And thus to the second thing in the point wherefore the Lord bringth his people unto the wilderness.

Followes the Use, which is the third thing in the point. And the 1. Use is of *Warning*. And here I would sound an Alarme, and proclaime a March unto the Wilderness to all the people of God. Our Leader and Commander *Christ* the Captain of our Salvation has long since taken the field, and gone out on our head. Heb. 13. 12, 13. Let us then who have taken the Sacrament and military oath of Christ, and given up our names to him, go forth unto him without the Camp bearing his reproach. The cloud is now lifted up from over the Tabernacle, and therefore it is time for the children of Israel to set forth, yea the Ark of the Lord and his people with the best of the Leaders are already in the field, and are suffering hardships as good Souldiours, let us not then lurk at home for shame; let u learn the religious galantry of *Uriah* the *Hittithe* that valiant man. 2. Sam. 11. 11. And as *Uriah* said unto *David*, *the Ark and Israel and Judah abide in tents, and my lord Joab, and the servants of my Lord are incamped in the field, shall I then go to my house, and ly with my wife, and eat and drink? As thy soul lives, I will not do this thing.* It is time our loyns were girded, our shoes on our feet, our staffe in our hands, our stuffe on our shoulders, for we must on to the wilderness, and what if we go in haste, it is good to go in good Company. It is better (if *Moses* had any skill) *to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Heb.* 11, 25. They who will not suffer affliction with the people of God may suffer in worse company, they who will not go forth with *Lot* to the mountains may possibly sit still till they get fire and brimstone from heaven, and the smoak *of Sodome* about their ears; for he that will save his life unlawfully, may lose it unhappily: and he that will lose his life in resolution, may find it in reality, even as a man doth in stepping of a ditch, that which either of weight or worth, his cloak, case of letters, papers of concerment, his heavy purse, or the like, he casts all these over before

him,

him, leſt he loſe and indammage himſelf and them both, and ſo coming over with leſs trouble, he lifts all upon the other ſide, and ſo loſes nothing of that which he did caſt away, that he might keept it and him ſelf both; where as if he had kept all about him, he might have loſt himſelf and all togeher: but all is not tint that is in perrill. Let us then with heer fulneſs turn our face towards the wilderneſs.

The 2. uſe ſhall be of *Information* to all ſuch of the Lords people, as either are upon their way to the wilderneſs, or are already arrived there, they would not think ſtrange of ſuch a condition. It has been, it is, and it will be the Lot of the Lords Children Cant. 8. 5. the high way to Chriſts mountain of myrrhe, and hill of frankincenſe lyes through the wilderneſs, and there he comes forth to meet them, they lean upon his armes, and he takes them up in his boſome. There's no ſtrange thing befalls the Saints, when the Lord bringhs them to the wilderneſs. For even as when *Moſes* Exod. 3. 1. led his flocks to the back ſide of the deſart, (and was not that a preſage of what followed, that he ſhould lead Iſrael like a flock through the wilderneſs) ſo does the Lord oft times with his people. Albeit the wilderneſs be a ſolitary infrequented place, where no foot of man comes, yet in it ye may take up, and thrace the ſteps of the Lords flocks, who through much tribulation have entered the Kingdome of heaveu, and there you may follow them, who through faith and patience have inherited the promiſes.

And here, I mind with thanks to God a wilderneſs paſſage of mine own, wherein my life was once loſed, and ſaved in a great ſtorme of new fallen ſnow, I Journeyed through a deſart hilly Countrey, my way lying neceſſarly through a ſtrait place with dangerous boggs and moſſes, full of pits on every ſide, where once ſome years before (which did not a little increaſe my fears) I had been diſmounted, and almoſt loſt in a dark night; I coming upon the mountains near that place (whieh for that ſecond hazard (I thought) might have ſome thing fatail in it) mine eyes were ſo dazeled with the ſnow light, and darkned with a groſs fogg, being able to ſee but a few lenghts about me, I then knew no other remedy,

remedy, but (if it were poſſible) to returne from whence I came. But judging that by this time large as hard as unhandſome for me to do, I reſolved forward, but how ſhall I do it? Thus through confuſion, ſcarce regarding my motion, my horſe ſtill marched forward with as good government, as the beaſt that carried the Idol Bel. Iſa. 46. 1. till (by noleſs then a miracle) I am caſt upon a tract, or adrove of ſmall and great cartell, which inſtantly paſſed that way, with this being a waked out of a dream, or rather being recovered out of a ſwoon; I was preſſed with a new difficuly of no leſs doubt, though not of ſo great danger, and it was concerning the riſe and courſe of the foreſaid tract or trade; for as if that happy drove had been dropt into that place, and had been ſent me as a guide out of the clouds, I could not backward perceive the leaſt veſtigies of that inveſtigable tract. How it came in I could not know, but whether by it I might get out, I thought I would try, and it being no time to ſpy ferlies then leſt the overladening ſtorme ſhould tine me the tract by filling up and ſmoothing the ſur face of the ſnow. I reſolved once in my ſelf to follow the drove and, and thus I came on with many turns and fetches, which the drivers had made about the mires and ditches of the way, ſtill keeping the ſolide ground betwixt the foreſaid boggs, pits and moſſes, which flanked the way on either ſide till at laſt I came in upon the laich land, or dale countrey, where the ſtorme clearing upon me, my tract ſlip off, without ceremony, and left me as abruptly, as it found me. In this I have not ſpoken a parable, but told a reall ſtory, which might be the ſubject of a reflection worthy of the renowned eloquence and wit of Mr. Boil the Eccleſiaſtes of our time: But to my purpoſe, I apply, the Saints will find the footſteps of the flock in the greateſt wilderneſs, and may be helped with the light of precedent examples in their greateſt darkneſs, for that the Lord through ſo many ages, has led his Saints to heaven by ſo many different putlies of diſpenſations (for there is but one common rod of religion the Kings high way) I doubt there is any untrodden path remaining to be diſcovered by this generation. I

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only fear there is one difference which makes a great odds in Lots to be found betwixt our caſe, and the caſe of theſe that are gone before us, and it is this, that they were better men in as ill times (for worſe I would deſire none) but in that I pray you, whom ſhall we blame? Know we not how that ſhould be helped? See that ye walk circumſpectly, not as fools, but as wiſe. Eph. 5. 15-29. ¶ If ill times find not good men, let ill times make good men, and good men will make good times, or elſe bad times ſhal make good men better. But of the party of theſe caſes I ſaid much in the Preface.

The 3. Uſe of the point ſhall be for *Direction.* Since the People of God may thus expect to be brought unto the wilderneſs, it concernes them to take their directions for the wilderneſs. And for our direction in ſuch a condition, without inſiſting, I ſhall briefly hint 1. at ſomethings to be avoided. 2. Somethings to be endeavoured. Things to be avoided by ſuch as are brought unto the wilderneſs are.

1. *Unbelief*, *Pſ.* 78. 22. 32. The Iſraelites believed not God in the wilderneſs and therefore he was provoked. *Heb.* 3. 18, 19. The Apoſtle tells us expreſly, that theſe *who believed not their carcaſes fell in the wilderneſs, and for their unbelief they could not enter the land of promiſe.*

2. *Diſcouragement* would be avoided. *Num.* 14. 1. The people through diſcouragement cryed and wept, for the report the ſpies gave them, and frequently in other ſcriptures they expreſſed their diſcouragments upon the emergency of every new difficulty, their cry was ſtill that they ſhould die in the wilderneſs. Num. 14. 28. and in that they read their own fortune, for the Lord was provoked through their unbelief and other ſins to do to them as he had ſaid. Beware of unbeliefs bad-words, for (like the Devils reſponſes) their accompliſhments are alwayes ill to them that take them. In all the world I know no ſuch ready way to apoſtacy, and utter forſaking of God, as diſcouragement. Experience hath ſaid ſo much to confirme this, that I ſhall not need to bring reaſon into the field, but this I muſt ſay, have the

experience of discouragement who will, they have it to their expence and If I were to die, I would leave discouragement that testimony, that it is dear bought misery.

The 3. is *Murmuring*, a freting discontentment with the Lords dispensations, with complaints of his unkindness. *Num.* 14. 2. *All the Children of Israel murmured. Ch.* 16. 24. *they murmured against Moses* and *Aaron*. But *Moses* could tell them *what are we, that ye should murmurre against us?* Nay, but your words are against the Lord. Yea and *ch.* 21. 5. it is expresly said, *the people spake against God. And against Moses*, and still their tune was, why have ye brought us up out of Egypt? Just like many in our generation, why? say they, Reformation, your Covenant, and your Ministers have served you well. But verily the words are against the Lord. For we own his name in these, and glorify him whom they dishonour. When the Children of Israel murmured in the wilderness, they had forgotten how once they groaned because of the oppression of Egypt, and in that they may be more inexcusable that we for the red sea had rid perpetuall marches between them and the Oppressors, but we get no leave to forget our oppression in the times of our former subjection to them who derive their power originally from her who is spiritually called *Sodome* and *Egypt*. Rev. 11. 8. I mean prelats, who are indeed the house of the elder brother, but fallen back (for that they have come short of the blessing) and now hold of the Pope the younger, who hath supplanted them handsomely, and got betwixt them and the blessed birthright, so that now the elder serves the younger, these I say pursueus even to the wilderness, according as it is bropheſied. *Rev.* 12. where *John saw the dragon pursue the travelling woman into the wilderness.*

4. We would beware of tempting God. *Ps.*106. 14. *The tempted God in the desart*, and what that temptation was, see *Ps.* 78. 18, 19, 20. *they limited God, and said, can the Lord furnish a table in the wilderness? can he give bread also? Can he provide flesh for the people?* What every

ever our temptations be in the wilderneſs, though we ſhould faſt, till we be as hungry, as Chriſt was in the wilderneſs let us learn of Chriſt not to tempt Gods by limiting him to ordinary means ſince it is written *man ſhall not live by bread alone, but by every word of God*; neither let us raſhly, nor preſumptuouſly caſt our ſelves into any needleſs difficulty, nor caſt our ſelves down from a pinacle of the temple, for that again it is written, *thou ſhalt not tempt the Lord thy God.* Juſt thoughts of God (and theſe Large ones) would fit the Saints with preſent helps in all imaginable difficulties. *Pſ.* 46. 1. *God is our refuge and ſtrength, a very preſent help in trouble.*

5. We would beware of unmortified, imperious, clamorous luſts. *Pſ.* 106. 14. *They luſted exceedingly in the wilderneſs. Pſ.* 78. 18. it is ſaid. *they ſought meat for their luſt.* God had given meat for themſelves, but they muſt have meat for their luſts alſo, truely he had need to have a good rent, that would keep a table for his luſts: for luſt is ſo ill to ſatisfy, that albeit one world ſerves all men, yet all the world will not ſatisfy the luſt of one man of the world, witneſs him that wept that there was no more worlds to conquere: but he that muſt have his luſt as ſoon ſerved as himſelf, that man is not for the wilderneſs. I ſhall adviſe all that are brought to the wilderneſs that they do with their luſt, as *Moſes* did with his wife and children, when he went with Iſrael to the wilderneſs, ſend them back, diſcuſs them for fear they make more ado. *Solomon* preferrs the wilderneſs to the company of a clamorous woman in a wide houſe: but how miſerable muſt he be who lives in the company of theſe ſcolding wretches his clamorous craving luſts even in the wilderneſs.

6. We would beware of *Apoſtacy* and turning back unto Egypt. *Num.* 14. 4. *they ſaid one to another, let us make us a Captain, and let us return unto Egypt.* and *v.* 3. *were it not better for us to return to Egypt?* ſay they, O let us never think of going back to Egypt. *Luke* 17. 30. *Remember Lots wife. Heb.* 10. 38. remember that *the juſt ſhall live by faith: but if any man draw back, my ſoull ſhall have no pleaſure in*

him, saith the Lord. Remember, (as I have even now said) that we *feele our Egyptian oppression more grievous than ever.*

Now for positive directions, and things to be endeavoured by all that are brought unto the wilderness, take these.

1. And before all we would labour for the pardon of sin, and the presence of a reconciled God. This was *Davids* great sute. *Psal.* 79. 8. *O remember not against us former iniquities, but let thy tender mercies speedily preventus, for we are brought very low.* And in *v.* 9. *help us O Lord, for the honour of thy name, and purge away our sin*, and over and over again in *Psal.* 80. as in many others his requeſt is, *cause thy face to shine upon us. Moses* is very peremptory in this *Ex.* 32. 32. And now sayes he, *if thou wilt forgive this sin, and if not, I pray thee blot out my name out of the book which thou hast written.* And headds in *ch.* 32. 15. *If thy presence go not with us, carry us not up hence.* Unpardoned guilt, and an unreconciled God will be very ill company in the wilderness.

2. As *Moses* in the wilderness. Num. 13. we would spy the good land that is before us. Of the twelve that were sent, two only *Joshuah* and *Caleb* were faithfull in their report. *Moses* himself trusted the relation, and put them on to pacify the clamorous people: faith and hope are the two only faithfull spies, that will be sure to give such a report of their discoveries, as may both confirme believers, and compose their tumults, and quiet the clamours of misbelieving spirits. This was that that sustained the Apostles without fainting in all their afflictions, this was the star that guided them through the wilderness. 2. *Cor.* 4. 18. *we look not at the things which are seen but at the things which are not seen*, in our way through the wilderness we should raise our estimation of heaven, thither we would direct our expectations, and thence we would drive our sure consolations; we would see if these spies could bring us down now and then a branch of the grapes of the land for our refreshment, and if our father will honour us with a present of the first fruits of our inheritance, and with a cup of the new wine of the Kingdome, that

that we may drink his health in the wilderneſs. *Pſ.* 116. that we may *take the cup of Salvation.* In the hiſtory of Iſraels travells Ex. 19. 2. we read when they came to the deſart and pitched in the wilderneſs they incamped before the mount of God, and *Moſes* v. 3. went up to God. We would ſo order our camp in the wilderneſs that we might be alwayes within the ſight of the mount. We would labour in all the wanderings to keep a clear ſight of heaven, and to have our heads and hearts with in the clouds, as it is ſaid of Moſes Exod. 24. 18. *Moſes* went into the midſt of the cloud, and got him up unto the mount.

3. The people of God in the wilderneſs would remember much both *what God has done formerly* to his people in the like condition, and *what he hath promiſed to do* to thoſe that ſhall afterwards come unto it, albeit the whole Scripture generally abounds with matter to this purpoſe. Yet for the firſt, *what God has done*, I recommend eſpecially the four laſt books of Moſes, which are an exact diurnall of Iſraels travell in the wilderneſs. For the latter, *what he had promiſed to do.* Read the 25. Ch. of Iſaiah throughout, with Ch. 4. from v. 16. to 22. and ch. 42. 16. ch 49. 9. 10, 11, 12. Ch. 61. to v. 9. Ch. 65. 24, 25. See Jer. 12. 10, 11, 14. to the end. Ch. 23. to v. 5. Ezek. 34. throughout. Pſ. 107. to v. 9. Hoſ. 2. throughout, not to exclude other places that are obvious to thoſe who are better verſed in Scripture.

4. In the wilderneſs we would be much *in intimate* and *more than ordinary fellowſhip with God.* As I cited of Moſes before, we would enter the clounds, and get up to the mount of God, and we ſhall be no more homely than welcome. *Cant*: 4. 1. invites us to this. We never find *David* higher upon it than in the wilderneſs. We ow that ſweet Pſ. 63. to the wilderneſs of Iudah in the 8. *v.* wherein it is ſaid, *my ſoul followes hard after thee thy right hand upholdeth me.* and *v.* 3. *my ſoul ſhall be filled with marrow and fatneſs, and my mouth ſhall Praiſe thee with joyfull lips.* If a ſoul make a viſite to God from the wilderneſs, it may expect Ioſephs brethrens entertainment, it may reſolve to dine with him at home. Our lord Ieſus learned this of his father, and I ſee it

is the cuſtome of the houſe from father to Son, This is a deſart place, ſayes he, and I cannot ſend the people away faſting, leſt they faint by the way. Yea and after dinner they ſhall have the muſick. *My ſoul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall Praiſe thee with joyfull lips. Pſ.*57. 7. 8. *my heart is fixed, my heart is fixed* (O lord ſayes he, I am well at my heart) *I will ſing and give praiſe, awake up my glory, awake Pſaltery and harp, I my ſelf will awake early.* And that was alſo a wilderneſs pſalme we ow *Pſ.* 42. to the wilderneſs likewiſe. *and Pſ.* 84. whereof more anone. Take we then the direction that the times of our affliction be times of more than ordinary communion with God.

5. In the wilderneſs we would be diligent to *ſeek good occaſions* and *means* for *relief* from our *afflictions*, and *ſupply* of our *wants*. Need muſt make vertue with us. *Pſ.* 84. 5. 6. *bleſt is the man in whoſe heart are thy wayes of them, who paſsing through the valley of Baca make it a well.* We muſt not (like the unjuſt Steward) in this caſe refuſe both to dig and beg, we muſt uſe all means lawfull, both ſpirituall and naturall, with God and men; we muſt with *Nehemiah* 2. 4. 5. both pray to god in heaven, and Supplicat the King. The day has been when the nobles and States of *Scotland*, and our Courteours would have ſuited the King, and courted for Commiſſion to build the City of the Lord, and of their fathers Sepulchres, as laſting monuments of their fidelity, zeal, and religious galantry; and when a great man would have pleaded for liberty and protection to a faithfull Miniſter, then Iſrael and the Lords people in their bounds, in commendation of their diligence and zeal ſang that Song. *Num.*21. 17. 18. *ſpring up O well, ſing ye unto it, the Nobles of the people digged it, by the direction of the Lawgiver with their ſtaves*, But now, ſince our Princes and Nobles turned herdſmen to the Philiſtins, Servants and Kine-herds to the Prelats, their work has been to ſtop and take away, and ſtrive for *Iſaac's* well, to deprive the people of God more wayes than one, of theſe occaſions, of pure and plentifull ordinances, which they had digged and drunk of, and

which

which they had with labour provided, and with refreshment enjoyed. See the case *Gen.* 26. *from* v. 17. *to* 23. I fear when this generation is gone (and if their carcases fall not in the wilderness, and if God make not a clean field, if he not root out, and make a speedy riddance of this evill generation from the face of the earth, wiser men nor I are much deceived) that a *nigrum theta*, or black mark shall be written on the Sepulchres of the most of our Nobles. *Neh.* 3. 5. *that they put not their necks to the work of the Lord*; and then when it comes to that, who knowes but the little ones, and sons of our Nobles may be well diggers (as it was in the case of the drought *Jer.* 14. 3. may come to the waters, and to the pitts, and may be such as seek out and labour for the means of their souls refreshment. The Lord may bring the little ones of these transgressors, whose carcases fell in the wilderness, unto a land flowing with milk and hony. Num. 14. 31, 32. In the mean time, let us be digging in the wilderness; let us be seeking occasions for our souls, and where we do not find them, let us make them.

6. In the wilderness we would thankfully receive, and improve thriftily all offers of accidentall occasions that providence layes to our hands *Ps.* 84. 6. *the rain also fil the pools*, that is, the Lord will now and then give this outwearied people some unexpected means of present relief and refreshment, which they must acknowledge, and use untill they get berter, and more biding occasions. Rain water in pools is never so good as a fountain, or spring of living waters, and yet the former is good, when the latter cannot behad, for to the hungry soul every bitter thing is sweet, and little will do a poor man good. If God give us an occasion of a good sermon or communion, or make any other mercies drop on our heads, as unexpectly as the rain falls from heaven, or if we have the benefit of a faithfull Minister for the time to be our neighbour, these things, how be it for nature and vertue they be fountain waters, yet herein the best of them is like a poole, they are of an uncertain endurance, for such is the condition of these wilderness times, that were the one day we have a fountain, the next day we

have nothing, or an empty ciſterne. Nor is through out all the land ſo much as Rehoboth. Gen. 25. 22. one well that the Philiſtins do not ſtrive for; therefore we muſt drink for the drowgth that is to come. We muſt hear for the time to come. Iſa. 42. 32. we muſt make the beſt we can of every occaſion that remains, or accidentall offers for the time, we muſt feed upon the cruſe of oyl, and the pickle meal that is in the barrell, till there be plenty in the land.

7. In the wilderneſs we would make uſe of *good company*, we would make uſe of it, when ever we can have it. *Pſ.* 84. 7. *they go from ſtrength to ſtrength.* We read it, but the Originall hes it, they go from company to company, or from Troop to Troop. Indeed ſolitude or want of good company is not the leaſt of the evils of the wilderneſs, as I ſhewed above in the deſcription of the wilderneſs, and I trow the people of God in theſe times will bear me witneſs in this. But we would ſeek good company, and make uſe of it. Mal. 3. 16. fearers of God in the wilderneſs ſpeak oft one to another; but wandering and unſettlement (another great miſchief in the wilderneſs) will not let Saints lodge long together. And for that the word in the Pſalme ſayes, they go from company to company, when they are driven from one company, they muſt draw to another. Many men growes never good till they be going to die, (and indeed he that in this world minds to be good, may make himſelf for another world, and bleſſed be God we wot of another) even ſo Saints oftimes never begin to know the uſefulneſs and ſweetneſs of anothers company, nor to uſe it accordingly, till they muſt want it; nor do they any thing worthy their ſociety till they be going to ſeparat. I ſaid in my heart, this is alſo vanity, and a ſore evill. Learn we then in time to make uſe of good company.

8. In our motions and removes in the wilderneſs we would follow, and be ruled by the cloud of Gods preſence. Thus Iſrael was guided through the wilderneſs. Num. 9. from v. 15. to the end. The cloud was a viſible token and ſacrament of Gods preſence with them. We would ſo move

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and ſo live in the wilderneſs, as that we keep alwayes in the preſence of God, I mean, his propitious, comforting preſence. Whither the preſence of God direct us, thither let us go, to the right hand, or to the left, and were we cannot abide with Gods preſence, if the cloud of the Lords preſence be lifted up to us off a place be it otherwiſe to us never ſo commodious, and ſweet, let us not take it ill to leave that place. If God ſay to us, as to *Abraham Gen.* 12. 1. *Get thee out of thy Countrey* and be gone, let our deſire only be with Jacob Gen. 28. 20. that God may be with us & let him then take us through fire & water, through wilderneſs, or where he will; if the cloud remove from *Elim*, a wealthy and pleaſant place, where are twelve wells of water, and three ſcore and ten palme trees, that we. May camp by the waters Ex. 15. 27. to the wilderneſs of *Sin* an unpleaſant and ſcant place, where we may be threatned even to be ſlain with hunger, Ex. 16. 3. we muſt march with the cloud. In a word, we muſt ſo carry our ſelves in our whole courſe, as that we may have the Lords preſence and propitious countenance whatever we do, or where ever we be. In this caſe let us ſing Pſ. 24. the earth is the Lords and the fulneſs thereof, the world and they that dwell therein. And the Pſ. 4. muſt be our ſong. Let men project and purſue for themſelves places of pleaſure, preferment and profit (and moſt ſhamfully they do it) let them carve and cut out portions for themſelves, and let them with noiſe divide the ſpoile of a Church (that is fallen into the hands of her enemies, who are the wicked of the earth) and of ſo many faithfull Miniſters, who like the man in the parable. Luk. 10. 30. had fallen amongſt thieves; but ſtay till miſchief and evill go a-hunting, and it will ſend many ſuch companions a hawking, and their ill come places ſhall not know them. Pſ. 140. 11. evill ſhall hunt the violent man to overthrow him. But in the mean time, what becomes of the poor outcaſts and wanderers, why? they ſhall not want a place to go to. In the *v.* 13. of that *Pſ.* 140. *the upright ſhall dwell in thy preſence.* They may travell through places enough, be their harbour where it will, that is their home. And as it is a

hidden place to worldlings ſo it is a hidding place to them. *Pſ.* 31. 20. *Thou ſhalt hide them in the ſecret of thy preſence, untill the Lord returne to build up Jeruſalem, and then will he gather the outcaſts of Iſrael Pſ.* 147. 2. *for he that ſcattered Iſrael will gather him and keep him, as a ſhepherd doth his flock, for the Lord hath redeemed Jacob, and ranſomed him, from the hand of him that was ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and flow together to the goodneſs of the Lord Jer.* 31. from *v.* 10. to 15. Take we therefore the conduct of Gods preſence in the wilderneſs, and let us be obſervant thereof, that by the leaſt wink of the eye we be directed. *Pſ.* 32. 8. *I will guide thee with mine eye.* To ſit ſtill, or to ſet out, to turn to the right hand, or to the left hand at his pleaſure. And be our turnings in the wilderneſs what they will, be ſure we are not out of the way, ſo long as we enjoy Gods preſence, and the comfort of the light of his countenance, and that will make us endure with Moſes all that we meet with. He endured, as ſeeing him that is inviſible. Heb. 11. 27.

9. In the wilderneſs we learn to *live by faith*, and to take God for all things Pſ. 84. 4. bleſt are they that dwell in thy houſe, they will be ſeeing and enjoying many things that will make them praiſe thee. But what if they be put to travell through the valley of *Baca*, then in *v.* 5. *bleſt is the man whoſe ſtrength is in thee, he is the fountain of life Pſ.* 36. 9. & he it is that maks all the ſprings of his peoples conſolation to flow in their ſeaſon *Pſ.* 87. 7. all my ſprings are in thee. O but it is well tint that is found in God, and all that is happily wanted which is ſupplied in him. O for more of the fountain. O for a large faith to draw at this deep well, o nobel well, a well that in all our journeyes will follow us. We read. 1. Cor. 10. 4. that the Iſraelites drank of a ſpirituall rock that followed them, and that rock was a Chriſt. We may ſtill encamp and ly about the waters, be our marches what they will in the wilderneſs this is the only Rehoboth, the well of room; the Philiſtins cannot trouble this well. This well is of a higher ſpring than that enemies can got up to ſtop it. If the Lord make his paths to drop fatneſs, if they drop upon the

the paſtures of the wilderneſs, who can ſtop it, for the rain ſtayes not for men, nor waits for the ſons of men. Therefore *bleſt is the man Jer.* 17. 7, 8. *that truſts in the Lord, and whoſe hope the Lord is, for he ſhall be like a tree planted by the waters, that doth ſpread out their roots by the rivers, and ſhall not ſee when heat comes, but her leaf ſhall be green, and ſhe ſhall not be careſull for the year of drought, neither ſhall ceaſe from yeelding fruit.* O let us entertain theſe large thoughts of God, that I have ſo oft recommended, and then without boaſting, we may ſay with him, that was as often in the wilderneſs as any other. *Pſ.* 34. 2. *My ſoul ſhall make her boaſt in God.* If they be ſpirituall Sanctuary mercies, that we miſs then remember *Ezek.* 11. 16. *Though I ſcattered them among the countries* yet I will be to them a little ſanctuary in the countries whither they ſhall come. Remember and ſing the Pſalmes already cited and *Pſ.* 63. and 42. If they be temporall and earthly mercies that we deſiderat, then remember *Pſ.* 43. above cited with *Deut.* 8. 2, 3. *The Lord led thee trough the wilderneſs and humbled thee with hunger, and gave thee manna, that he might make thee know that man lives not by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* I leave it to every man to try what is in God, and in the bleſſing of God. And in the mean time, let us learn to take more on truſt with God; there is no waſt ground in God, meet his people with ſcant where they will, they will meet with none in him. *Jer.* 2. 31. *Have I been a wilderneſs to Iſrael* ſayes God? They could not ſay he had, even as Chriſt ſaid to his Diſciples *Luke* 22. 35. *when I ſent you without purſe, ſcrip or ſhoes, lacked ye any thing? they ſaid nothing*, why? truely many of the Saints and ſervants of God in theſe times, who can boaſt much of wealth, yet do not ſpeak much of want. Many wonder how they live (and as we ſay, more looks to them than gives them any thing) and yet they are both living and life. Like and I for one ſhall ſay firſt and laſt once and again, when God has chaſting lot more to ſatisfaction than I could have choſen, with moſt deliberation, thereby teaching me that which I have taken

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for my leſſon, (and untill I can ſay if perfectly by his grace I ſhall be ſtill learning) to chooſe nothing for my ſelf. And though I cannot ſay with *leah Gen.* 30. 18. God hes given me my my hire, yet I may be excuſed to think, God hes given me my hire: for albeit Moſes had a reſpect to the recompence of reward. Heb. 11. 26. (and it may be) not that either, but rather a free love and reſpect to the name of God (hallowed be his precious and great name) *Rev.* 2, 3. give the choice determination, in all an upright mans moſt ſerious deliberations; nor would he (as he ſhall not) be reckoned with theſe men Matth. 6. 2. who have their reward, yet my preſent ſatisfaction with my condition outweighes, till it is envyed of the lot of thoſe, who have ſought a fortune by more turnes. Let Ravens hant and catch and rug and prey, and let them crack over what they have gotten, and cry for more, I judge him happy:

Cui Deus obtulit
Parca quod ſatis eſt manu.

That hath enoug and finds no want
Though his allowance be but ſcant.

And I have learn'd 2. Kings 2. 26. that this is not a time to receive money, and to receive garments and olive yards and vine yards, and ſheep and oxen, and men-ſervants and maid-ſervants. I fear ſomething worſe then the leproſy of *Naaman* cleave to the *Gehazi'es* of this time. If God will give me my life for a prey in all places witherſoever I go, by his grace I ſhall not ſeek great things for my ſelf, for I fear he will bring evill upon all fleſh, and will break down what he hath built, and will pluck up what he hath planted even the whole land. Iſai. 45. 45. I love *Tacitus Paſci*, to feed upon a morſell, be it of green herbs inquietneſs; and I hope I have learned Phil. 4. 11. in whatſoever ſtate I am therewith to be content: Yea and I am the more content, that I find my caſt ſomewhat common in the time, to confirme it, I give you a ſtory. A vapouring time Divine, who hath changed his gang twice already, and hath poſſeſſed two honeſt mens Churches, one after another, ſeeking a fatter paſture met lately accidentally [with an honeſt deprived Miniſter

niſter of his old acquaintance, and ſeeing him in caſe better nor wount, asked right crouſly, Ha Sir, how is it that ye look ſo well upon it in this world? The other a notable man gave him this notable anſwere, why? thus it comes ſaith he: we gang in Gods common, Gods common is better paſture than the Devils incloſure. At this the petulent youth kept ſilence, and iniquity ſtopt his mouth. I remember it is ſaid *Pſ.* 112. 10. *the wicked ſhall ſee it (that which befalls the righteous to his ſatisfaction and honour) and be grieved, he ſhall gnaſh with his teeth, and melt away, the deſire of the wicked ſhall periſh.* Now as we would by faith take Chriſt for all things elſe in the wilderneſs, ſo in the caſe of fainting and wearying, which (as I ſhewed in the deſcription) is the laſt and not the leaſt evill of a wilderneſs condition. We would take him for our ſtrength. *Pſ.* 84. 5. *bleſt is the man whas ſtrenth is in the Lord. Pſ.* 73. 26. *my heart and fleſh faileth but God is the ſtrengt of my heart. Can.* 8. 5. *the Church coming up out of the wilderneſs leans on her beloved. Iſa.* 12. 2. *the Lord Iehova is my ſtrength & ſong. Iſa.* 33. 2. *Be thou their arme every morning. Hab.* 3. 19 *The Lord God is my ſtrength, & he will make my feet like hinds feet, & will make me to walk upon my high places. To the Chief Singer upon my ſtringed inſtruments.* If that ſtrength quite faile, & be exhauſted, he makes the weary to renew their ſtrength, if ſtrength be weak, and the ſoul drives heavily, and comes up with a flow pace in duty, then he ſhall run if when they win to that, they fear it ſhal not laſt, nor they be able to continue in that rate, then they run and weary not, and walk and do not faint. Iſa. 40. 30.

10. (And I add no more) In the wilderneſs we would *long* and *haſte more to be through and preſſe with importunity for a deliverance.* Thus we ſee in *David Pſ.* 42. *Pſ.* 63. *Pſ.* 34. *Pſ.* 107. 6. *Theſe who wandered in a wilderneſs cryed to the Lord in their trouble.* And *Moſes* who had been long in the wilderneſs was very earneſt to go over *Jordan* to ſee the good land, though for his fault at *Meribah* it was denied him. Deut. 3. 25, 26. This direction is nothing ſo ſtrange, as is the diſpoſition of thoſe to whom it is meant, for I begin

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to obſerve many, who have ſeen the Lords glory and power in the ſanctuary, but too modeſt, not to ſay worſe, be it deſpondency, or any worſe quality, in their ſuites for the reſtauration of theſe mercies, either the lenght of our affliction has put us ſo far out of memory, or the depth of it hath ſo far put us out of hopes of better dayes, that, as if ther never had been, nor ever ſhould be better dayes, we content our ſelves with the preſent. Truely it aſtoniſheth me to ſee ſuch a ſpirit of flackneſs poſſeſs many, as if the Lord had ſaid to us *Jer.* 29.5,6,7. *to build you houſes and dwell in them*, &c. for thus ſaith the Lord, after 70 years affliction, and a long continued captivity; and indeed (conſider in 4. *Dan.* 9.13. *all this has come upon us, yet made we not our prayer before the Lord our God*, &c.) I obſerve that ſecurity and a ſlack diſpoſition is the attendant, or rather the preſage and fore runner of a continued affliction; and by the contrair, a ſpirit of reſtleſs importunity is a comfortable prognoſtick of a ſpeedy delivery. See it confirmed in the Inſtances of Daniel, Nehemiah and Ezra, who upon the very point of their delivery were ſtirred up, and with themſelves ſtirred up the people by prayer and faſting to ask mercies of their God. Take then the direction *Iſa.* 62, 6, 7. *ye that make mention of the Lord keep no ſilence, and give him no reſt, till he eſtabliſh, and made Jeruſalem a praiſe in the earth.*

And thus with patience I have gone through the wilderneſs and conſidered the intimation of the Churches condition, which is the ſecond thing in the words of the verſe.

In concluſion be it minded only, that all that hath been ſaid on this point doth a like concerne the Church in generall, and Saints in particular. For neither I, nor any other, who from this mount of contemplation do view this wilderneſs at a diſtance, can expect to have ſaid to us, as it was ſaid to *Moſes*, of the land beyong *Jordan*, *thou ſhalt not go over unto it*; but rather as was ſaid to *Abraham*, *all the land thou haſt ſeen ſhall be thine, riſe and walk through it, for to thee will I give it.* Not to ſpeak of what we have had, or at the time have. None of us can promiſe in the life of our vanity, that we ſhall not have (if not at once, yet ſuc-

ſucceſſively one after another) all the deſcribed parts of the wilderneſs for our lot.

I will allure her.

The third thing in the words is, *the Lords deſigne, I will allure her.* Hence the Doctrine is, that the Lords great deſigne in the viciſſitudes of diſpenſations to his People, is to gain them to himſelf, that he may have more of their kindneſs and ſervice. The point is confirmed firſt, from the account God gives of his various diſpenſations to his people. Take but this Chap. for an Inſtance, he both afflicts and comforts her, and all that he may have her heart.

2. From the firſt and great command of the Law of God, which is, that we love him with all our heart, &c. as the law is underſtood to be the mind of the King, ſo the greateſt Command of God is the ſureſt evidence of his will concerning this, that we abide for him only, and do not play the harlot, nor be for onother. Ch. 3. 3. It is eaſy courting where we may command, and in this the Lord is to the fore of all other lovers, the ſoveraignity of his propriety in us bears him to challenge our heart and ſervice without once asking our conſent, and to returne every refuſe or repulſe (not ſimply as a diſpleaſure, but) really as a wrong, in defrauding him of what is his own, by a juſt title in many reſpects antecedent to our voluntary conſent.

3. The Lords deſigne is to manifeſt in his kind way with his people, that as it cannot be hidden, ſo it ſeems he would have it known, that every one may think him a Suiter, even as when a man frequente the houſe of his beloved oft ſoon by his frequency and other circumſtances of his carriage, the meaneſt ſervant about the houſe diſcovers his deſigne, and calls him the *wooer*. Yea and the Lord is not aſhamed here to tell his earand, *I will allure her*. Some men, if they intend a match with, and have a deſigne upon a perſon, they ſet their deſigneſs abroad, either in plolicy to further them, to know how the perſon entertaines ſuch reports, that accordingly they may behave themſelves in their intended addreſſes, or elſe in vain glory to vaunt of them. So the Lord cauſes the report go of his bleſſed purpoſes, that it may be-

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ſeen he is both ſerious in the matter, and glories of it to have ſinners love him.

Now the Lord allures either *morally* and *externally*, or *internally* and *effectually*, morally and externally while he courts ſouls with arguments and motives, for to take with rational and ingenuous ſpirits, effectually and internally, when by the power of his grace he makes ſuch fit motives and arguments have their due weight and work. According to this diviſion, for explication of the Lords bleſſed deſigne of alluring his people, I ſhall 1. touch upon ſome of the chief *motives* that are ſuited to this purpoſe (for to reach all I preſume not) 2. I ſhall treat of the inward power of grace, that makes them effectuall. 3. I ſhall conclude the point with uſe.

Of Motives, the 1. is, his own *glorious excellency* out ſhining every ſhadow of likeneſs, let be of equally. *Who is a God like unto thee?* And that I am now upon a love-deſigne, and upon the imployment of *Eliezar Abrahams* ſervant Gen. 24. to ſeek a wife to my Maſters Son, I am concerned as a friend of the bridegroom, to expreſs my ſelf in proper termes of ſuch a ſubject. And O that my heart could endite a good matter, that I may ſpeak of things that I have made concerning the King. Let it then be condeſcended upon, what is required by any, but willing to be ſatisfied to commend a perſon to the heart of his beloved, and in him ye have it. 1. For his *dignity and deſcent*, he is the *King*, and *Kings Son*. 2. For his endowments, in him are all the *treaſures of wisdome an knowledge*, yea he is full of grace and truth, and if ye ſpeak of a *Spirit*, he is a great *Spirit*. *Iſa.* 11. 3. *the Spirit of the Lord ſhall reſt upon him, the ſpiret of wiſdome and underſtanding, & the ſpirit of counſell & of might, the ſpirit of knowledge & of the fear of the Lord.* 3. For his *beauty*, he is white and rudy the chief among ten thouſands, and *fairer* than the ſons of men. 4. For his *Diſpoſition* and humour, he is tender and compaſſionat, loving, meek, and condeſcending, kind and gracious. O but the ſoul may have many a good day, and much contentment in his company. For his *eſtate*, the *poſſeſſor* of heaven and earth,

earth, the *Heir* of all things, and there is no lack to those that have him, & they have him that love him. 6. For his *use* & *vertue*, he is *all* in *all*, & in him we are compleat. 7. For his *necessity*, he is the person that cannot be *wanted* by any that would be happy. *Deut.* 30. 20 *he is thy life, and the length of thy dayes*; and if any think they may do as well else where, let them answere the question *Joh*:6.68 *Lord to whom shall we go? for thou hast the words of eternal life.* Now this is my beloved, and this is my friend O daughters of Ierusalem.

The Lords external motive and allurement is his *words.* Words are very charming and inticing things, and *how forceable are right words?* sayes Iob; hence the Latines wisely give the name of *verba dare* to that which the Court calls a Complement, but the Countrey calls it plainly a cheat, hence the way of fishing, which catches by the ear applauded by the greatest wits, approven and practised much by lovers, the most ingenious (because the most serious) Anglers, busk theirs hooks with words, and bait with the artificiall flie of Complements. Hence, as the world goes, he is the prettiest man, that can say surthest to it. Hence albeit *Solomon* (both a wise man, and a great Preacher and Spokesman) hath said. *Prov.* 17.28. *even a fool when he holds his peace is counted wise*, yet with most men, even a wise man if he hold his peace, is counted a fool; but the truth is, *multum ille assecutus est qui bene didicit loqui, bene qui tacere non minus ille assecutus est.* He hath attained much, who hath learned to speak well, and he hath attained no less, who hath learned to hold his peace well. But to say no more in generall of the allurement of words, how specially excellent are the words of the Lord to the purpose of soul-converting, and heart-alluring. *Zech.* 1.13. *they are good and comfortable words. Ier.* 15. *and* 16. *thy words were found and I did eat them, and thy words were unto me the joy and rejoicing of my heart.* Gold and treasures are alluring to the Covetous, honey and apples to delicat persons, and if it were even the mortall forbidden fruit of the tree of knowledge of good and evill, yet if it be good for food and pleasant to the eyes, and a tree

to be desired it must be had, if the price should be death. Gen. 3. but the *words of God are more to be desired than gold, sweetr also than the hony and the hony Comb. Ps.* 19. 10. *Ps.* 119. 72. 103. If nature could propine the world with golden apples, as a present of her first fruits, sure, these would ravish the hearts of the greatest potentats, and raise warres amongst princes for the possession and keeping of the tree that bare these, they should be εριδος μηλα, apples of strise. Now the words of God, which are the flower and first fruits of all words, are apples of gold in pictures of silver. Prov. 25. 11. they nourish solidely, comfort cordially, and refresh and enrich mightily. How charming the Lords words are we have famous Instances in the Gospel, that with his words he catcheth these that were sent, and intended to catch and intrap him back with this report, never man spake like this man. And here in the text. I will allure her (saith the Lord) and speak comfortably to her.

The 3. Chief motive and allurement is, the *works of the Lord*, and his doings he hath done for his people, and is dayly doing for them, and to them, that which cannot but rationally intice any ingenuous soul to be for him. If God had not loved us, I should have wondered at every thing he doth to us. Love is the chief of the wayes of God to us. God loved the world, and God so loved the world, a wonder indeed, but after that stupendious portent of his works to us that he loved us, I shall wonder at nothing he does for us. For what will we not do for those we love. He was humbled and emptied for us. For us he came into the world, for us he took on the likeness of sinfull flesh, and the forme of a servant. For us he suffered tentations, crosses and contradictions in his life, and for us he tasted death. He gave himself for us, he came under the Law and sin, and the wrath and curse of God for us; for us he drank the cup of astonishment, that would have made all the Elect tremble to all eternity, yea for us he rose, and was victorious over death; he also ascended into heaven for us, and there he interceeds for us; he is our friend at court, he stands in the way that nothing, there pass against us, and when there is hazard

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he sends us word, and by his word and Spirit he keeps intelligence with our souls; and gives us daily an account of the state of our spirituall affairs, thence he issues forth many favourers in our behalf Ps. 103. and forward. Forget not all his benefits, who forgives all thine iniquities, &c. And his negative mercies are not the least part of what he doth for us. that he prevents and holds off us so many tentations, snares and evills, that otherwise would even overcome us, and that for all these he still waits to be gracious to us at the voice of our cry when he shall hear it, and in a word, that he is so wholly taken up for us, as if he had nothing else to mind but us. Now to a rational ingenuous Spirit, and every one that deserves to be called a man, all these will be the cords of a man, and the band of love. Hos. 11. 4. Yea there is some speciall alluring quality in the saddest and darkest of Gods dispensations to the soul of the Saint, hence we never find the godly soul more fond (so to speak) of its beloved, nor more browden on him, than in the time of desertion; which of all dispensations is the most afflicting to such a one. If the Lord withdraw, such an one will fall down sick of love for him, and then go tell him, O daughters of Jerusalem, that I dow not live in his absence, and if he do not come quickly, skipping like a young Roe, or an hart; yea if he take not the neerest way over the mountains of *Bether*, he may come too late to lay his hands upon the eyes of his distressed beloved. Ps. 28. 1. *If thou be silent unto me (saith David) I shall be like them that go down to the pit.* O Lord, I cannot live, I value not life, if thou be not the God of my life. I have resolved I shall never be glad, till thou be the health of my countenance, and make me glad with thy works. For I see little difference betwixt sorrow and joy, if thou be not my chief joy, and in the text the wilderness is the alluring place to his ungracious froward Church.

The 4. Chief motive wherewith the Lord allures his people is his *Gifts*. Gifts and tokens use to pass betwixt lovers, & accordingly the Lord in this Chapter allures his whorish Church with gifts *v.* 15. *I will give her her vineyards from thence; and the valley of Achor for a doore of hope.* A gift

is a tempting and enticing thing, and the Lord has forbidden judges the taking of gifts, for a gift blinds the eyes of the wise and perverts the words of the righteous. And therefore *Isa.* 35. 15. he is a rare man that can shake his hands from holding of bribes; and the more strange it is that men can take so liberally from God, and not be thereby enticed after him. *Solomon* sayes, *a mans gifts make room for him, and whither so ever it turneth it self it prospereth*, so that *every one is a friend to him that giveth gifts*. Prov. 18. 16. and 19. 6.

But consider we *Gods gifts*, his gifts 1. are *free gifts*, and what is freer than a gift, if it were not free it were not a gift; none of us can earne the least benefit at Gods hands, for who hath given to the Lord, and it shall be recompensed to him again; but of him, and for him, and through him are all things, to whom be glory for ever and ever, Amen. Rom. 11. 35. 36.

2. His gifts are *good gifts*, *he is the Giver of all good, and from him every and perfect gift descendeth. He will withhold no good from them that walk uprightly*. I confess that sore evill under the Sun *Eccll.* 5. 13. may be seen in all other gifts, as well as riches, that they are oft kept to the owners thereof to their hurt, but God never gave them that gift (they have it of the evil one) by abuse to turne Gods gifts unto evill for themselves.

3. Gods gifts are *rich* and *rare gifts*, grace and glory and every good thing, yea himself (for the Covenant gift is, *I will be their God*) yea, even our selves, and our souls be gifts. life and breath. Act. 17. 35. he gives all things. And 1. Cor. 4. 7. *what hast thou that thou hast not received?* And here I observe, what a great advantage in his love sute the Lord hes of us by all his gifts, if we possess and keep still his gifts, we cannot handsomely refuse his sutes for our kindness and service: for no ingenuous woman will possess and retain that mans gifts, whom she minds not to entertain; but if any should presume disdainfully to returne the Lords tokens to him, and to send back his gifts, then he hath yet the greater advantage; for if we send back all his gifts, and returne

turne all to him that ever we had of him, then we must needs with all send back and returne our selves, and our souls, and all that we have, or are or can, for he gave all these, and he requires no more than he gave: so that of necessity we must be either all for God, or we must be nothing, or else we must be base in being any thing that we are not for God, and in retaining his tokens, when we have rejected himself. And now let wild, ungracious Sinners look how they will come handsomely off in this. I would recommend especially to such as claime to more of this spirit; and breeding than ordinary; if there be any galantry in them, here is the opportunity to shew themselves men.

4. His gifts are *frequently renewed*, or rather *continually heaped on gifts*. He loads us daily with his benefits; he is still sending and giving daily variety of rare mercies, and he is ay stopping benefits into our hands; and these (if we entertain the Giver, and give him our consent) we are to take as tokens for good, and as an earnest of greater things to be enjoyed: for the valley of *Achor* is a door of hope.

The 5. Chief motive werewith the Lord allures his people is *his carriage and demeanor towards them*. A goodly behaviour an acquaint behaviour with an obliging carriage is very taking. *David's* and *Daniel's* behaviour did much allay, if not vanquish the fury and malignity of their malicious enemies. The carriage of *Titus Vespasian* was such, that he was called *deliciæ humani generis*, the darling of mankind. But O! how transporting is the Lord way, and carriage towards his people? Secular lovers use to frame their carriage as well as their cloaths to the best fashion and dress, and they study to make their entries μετὰ πολλῆς φαντασίας, with all their sails up, would seem rather to be what they should be, than what they are, or indeed be. They put on their best behaviour with their best suite only at shewes and solemnities; for as they do not wear their best cloaths, so neither practise their best manners at home. But as the Lords carriage towards his people is alluring at his first appearing, and his first address to their souls, so they may expect to have it alwayes the same: for he is God and changes

not, and all that is but his ordinary. But behold his carriage, I pray you, with much patience: he waits upon his peoples consent, as if their love were worth the waiting upon; and if it be not so indeed, it is enongh that he accounts it so in much mercy: he overlooks many faults in them, and puts the best construction upon many of their unhandsome, unkind doings, in much kindness. He makes them many a visite with much earnestness; he invites them with much respect; he intreats them, calling them by their names, in discretion fitting their titles to his designe; in much condescendence and tenderness he complies with them, and applies himself to them, and all this he does so equally, constantly and faithfully, that they must say (if they be ingenuous) that all his wayes to them are mercy and truth. And for all this he is content to submit himself to their reasonable and impartiall censure. *O Israel, what iniquity hast thou found in me? Wherein have I wearied thee? Testify against me. Mic.* 6. 3. Surely, if ever I did any thing below my self, it was in matching with thee. If I had insisted upon particulars in this and the forenamed motives, where had my rest been; but of Gods way & carriage to his people. This is the summe that it is, *not the manner of men.* And I think the Lords ravishing conversation and carriage with his people would easily pass to admiration with him who professed. Prov. 30. 19 that he could not know the way of a man with a maid. O that the Seculat Courtier might after many fashions and shapes at last be turned into a Seraphick lover, and that the engine and wit, which is thrown (where it vanishes) unto the air of vanity, were imployed to court the increated beauty of the ever-blooming flower of eternity.

The 6. chief motive werewith the Lord allures his people, is the *example of others.* Who have led them the way in loving, choosing and commending him. Example is an alluring thing, and the world is more ruled by example than Law. Example oftimes usurpes upon reason, sometimes it agrees with reason, but seldome it is subject to her, and thus, while men ask rather *quid fit*, what is done, than *quid fieri debet*,

debet, what ought to be done, many follow the broad way that leads to destruction, whereas but few do find the narrow way that leads to life; many choose rather to go to hell in company, than to go to heaven alone. But in Religion and travell, I will hold the rule to choose day light, rather than company, nor would I willingly wait for any man who in the darknight would lead or mislead me wither he would. If once a man turne his eye of off the fixed light of scripture, the wandering Star of example may lead him whither he knowes not, and lodge him where he would not. Now how the Lord allures his people by example, see *Cant.* 1. 3,4. There the Church finds others before her, whom she would gladly follow. *The Virgines love thee, draw me, we will run after thee.* Lord, I love good company well, therefore let us all go together. And as she finds good example before her, she leaves the like after her, that allures others to followher, as she had followed others. *Can.* 5. and in the beginning of *Ch.* 6. *whither is thy beloved gone, O thou faireſt amongſt women? whither is thy beloved turned aside, that we may seek him with thee?* And all this by the Lords direction. *Cant.* 1.8. *Go thy way forth to the footsteps of the flock.* O that God would raise many lights of Religion in this dark generation, many who might be examplary in piety, who might go before others as the high goats before the flock Jer. 50. 8. O that God would performe now in our dayes that which he hath promised of old. Zech. 8. 21. The Inhabitants of one City shall go to another saying, let us go speedily to pray before the Lord, and seek the Lord of hosts, I will go also, in the mean time, let us follow the example we have. And that the examples of these who have chosen the Lord and his way may be the more alluring to us, Consider 1. That many of them were *Kings and great men.* Religion & the strictness of godliness it too for above every man to be below any man. I fear, these who think godliness below them, find it too far above them. *Prov.* 24. 7. *wisdome is too high for a fool.* 2. Many of them were *wise* and *able men.* Let our Sages, Senators and Counselours, and great guides remember this, and if they say, that few

godly are wise, I can say to them, there are as few wise men godly, and chosen to obtain mercy, 1 *Cor.* 1. 26. *Not many wise after the flesh are called*, and chosen; but truely, till the cabin Councills of secular heads, and the Conclaves of the clergy find me among them all four men whom they will undertake to match for wisdome with *Moses*, *Joseph*, *Daniel*, and *Solomon*, I cannot but think that godliness doth as well become a wise man, as wisdome doth a godly man; withall, consider, that wisdome and godliness are one in Scripture. 3. All of them were *Righteous and holy men.* Strange it is, that so many should choose to be wicked, while none can endure to seem, or to be called such; and who but the worst takes it worst to be called so, and told of his faults? And as strange it is, that every one should choose to seeme, and be called Righteous and good, while so few choose to be such indeed. But is it not as much the glory of true godliness, that hypocrites and prophane persones do love to go in its livery, and to be called by its names, as it is their reproach to have or hold the forme of goodness while they deny the power thereof? 4. They are *impartiall* and *unintereſſed men*, that except upon heaven) could not with the least be suspected of any designe in their doings; yea did they not renounce all, and go cross to all worldly interests of nature, education, credit, profit, pleasure, and the like. 5. They were *resolute* and *constant* in what they did. Indeed, if the Saints had rewed their choice, they might have renounced Religion as they pleased, as it is said of of the Patriarchs, *Heb.* 11. 15. *That if they had been mindfull of that Countrey from whence they came out, they might have had opportunity to have returned; but now they desire a better countrey, that is, an heavenly.* I could think it a poor office to perswade men to that where of it might repent them; but if they (whose example I would commend, and whose practice I would gladly perswade to) did with constancy and confidence, without rewing or relenting go through and pass the difficulties of the flamings, fears and hopes of threats and intreaties of a present world, may I not conclude, that godliness is that which is not to be repented of

Next followes to be intreated of the *inward power of grace*, which makes theſe *externall motives* to be effectuall upon the *ſoul*. If any ſhould by the ſtrength of hoſtile force attempt to ſtorme the ſoul of man, it is ſo ſure to be razed to the ground, and brought down utterly to nothing before it yeild (for *voluntas non poteſt cogi*, the will which is the fort royall, of the ſoul cannot be forced) that the Aſſailant may reſolve to loſe it before he win it, and to win only the waſtly loſs of all his labour and expence, and to triumph ridiculouſly over nothing, for nature and invention has made the ſoul a ſtrength impregnable, and unacceſſible to any power without, and all attempts then may certainly prove in effectuall, except a ready courſe be taken to gain a correſpondence with theſe within, and alſo ſinners are naturally coy, and very ill to be courted. But the Lord who is good at all that is good, is excellently good at courting, and alluring an untoward heart; others it may be got from her at once their leave and repulſe; yea my ſervants in my name have poſſibly been ſo ſerved, but wilde as ſhe is, I will not leave her ſo, I will take a word of her my ſelf, and I will engage her, and quickly cauſe her ſay, *Yea. Therefore I will allure her.* He can but ſay to a ſoul, follow me, and it leaves all and followes him ere ever he is aware. *Jer.* 20. 7. *O Lord, thou haſt deceived me, and I was deceived, thou art ſtronger than I, and haſt prevailed.* He can mixe a love cup to the ſoul, that can make it ſpeak of him when he is gone, and follow him faſter than ever it fled from him, and that even when he ſeemes to flee away. *We remember thy love more than wine, the Virgines love thee. Draw me and we ſhall run after thee.* Yea, more, he can make ointment, the very ſmell whereof ſhall cauſe ſinners love him, *becauſe of the ſavour of thy good ointments, thy name is as ointment powred forth, therefore do the virgins love thee. Cant.* 1. 3. Yea he can give a ſoul-charming vertue even to the words of his name, and cauſe the very naming of him kindle a flame of love in the ſoul that many waters cannot quench. He can with his finger open the faſteſt and ſureſt lock that is upon the heart of any Sinner. *Cant.* 5. 4.

My beloved put in his hand by the hole of the door and my bowells were moved for him; and if the lock be ſtiff, and do not open freely, he can drop a little myrrhe from his finger upon it, that ſhall make it full eaſy. *I roſe up to my beloved, and my fingers dropped with myrrhe. v.* 5, 6. Yea without once asking leave, he can raviſh and run away with a Sinners heart; and when ever he comes on ſuch an errand, he comes riding upon *Solomons* Chariot, *the midſt whereof is paved with love for the daughters of Jeruſalem. Cant.* 3. 9, 10. And after the Kings chariot followes a large train of coaches, the chariots of *Aminadib* waiting to convey and bring up his willing people. *Cant.* 6. 12. Fra once he has got up into the chariot, the King bids drive. v. 13. *Returne, o Shulamite, returne, returne*, and then fare well thy fathers houſe. *Pſ.* 45. 10. *forget thine own people and thy fathers houſe.* Now the Chariots of Aminadib, the chariots of the Lords willing people run upon four wheels, iu plain termes, the inward power of grace, whereby the Lord allures and gaines Sinners to himſelf conſiſts and is carried on theſe four.

1. A Sound and clear *Information* of the *underſtanding*, & *illumination* of the *mind*, *as it is written in the Prophets, and they ſhall be all taught of God.* Joh. 6. 45. out of *Iſa.* 54. 13. with *Jer.* 24. 7. *and I will give them a heart to know me.* 1. *Joh.* 5. 20. *he hath given us an underſtanding, that we might know him that is true.* If a man by nature and ſtudy were never ſo judicious, and learned, yet ere he be converted, and effectually allured to engage throughly in a covenant with God, hath need to be taught of God, that the eyes of his underſtanding being opened, he may know that which otherwiſe paſſes knowledge. It may ſeeme a ſtrange ſaying, but it is that which is noted in the Scriptures of truth, and the Scripture expreſſion of opening the eyes, giving an underſtanding and the like, make it clear to me, that the meaneſt Convert has more knowledge in Chriſt, and ſees ſomething, that the moſt ſubtile Seraphick, reſolute and Angelicall Doctor unconverted cannot ſee: ſo that what ever difference be between ſaving and common knowledge, there

there is certainly a difference even in regard of the intensive degrees of clearness; or if it be not so, let any man tell me what such expressions mean. 2. *Cor.* 4. 6. That *God who commanded light to shine out of darkness hath shined in our hearts to give the light of the glory of God in the face of Jesus Christ.* and v. 3. 4. the Gospel is hid from these that perish, for Satan has blinded their minds. And no doubt many of these had more naturall judgment and clergy, with more of the means also, than many of these that believed. To conclude, there is a greater difference between *a Saint* and *a Rabbi*, than between *a Rabbi* and *an Idiot.* For the last two (I suppose them unconverted) are neighboured in nature, but grace separats the first from them both.

2. The inward power of grace consists in a powerfull inflexion, and bowing of the will, *Ps.* 110. 3. *Thy people shall be willing in the day of thy power.* The Lord finds sinners unwilling, he works upon them not willing, and makes them willing. The will, as I said before, is the strongest hold of the soul, and the most wilfull piece of man; command the will, and you command the man. The new will is the new man, say Divines, and therefore it concernes the Lord to possess the will, and this he doth where ever he savingly allures the soul, for he scorns that any should say, they serve and follow him against their wills, all his souldiers are voluntiers his people are a willing people. I find a godly man once saying (and all such must say it often) the good that I would do that do I not, but I never find any such saying, the good that I would not that I do, even as by conversion the greatest sinner oftimes becomes the greatest Saint. So the will before conversion (the most obstinat and implacable enemy) afterwards becomes the most kind and true friend to God. For in the midst of many exorbitances of affections and irregularities of practice and conversation, the will retaines its loyalty and persists in its duty to the Lord. And when the whole soul is in an uproar and hurly burly and confusion, like that of the city of *Ephesus. Act.* 19. 32. (a most lively representation of a soul in perturbation) wherein *some cry one thing, and some another, for the assembly was*

most

confuſed and the moſt part knew not wherefore they were come together. All this while the will was ready to proteſt for the Lord, as the ſuperſtituous *Epheſians* were for their *Diana*, and when in a diſorder all plead liberty, I conſent to the Law, ſayes the will. Rom. 7. 17. with the mind I ſerve the Law of God. v. 25.

The 3. is a *ſweet inclination* of the affections. *Deut.* 30 6. *the Lord thy God will circumciſe thy heart, and the heart of thy ſeed to love the Lord thy God with all thy ſoul.* The Pſalmiſt prayes Pſ. 119. 36. incline mine heart to thy teſtimonies. And Pſ. 141. 4. Incline not my heart to any ill thing. The affections are tickliſh things by much working and ſubduing with frequent turnings, they become as ductive and formable as the potters clay, whereof he makes a veſſell, as it pleaſeth him. Like theſe we call good natures, they are ſweet companions, but not ſure, and as readily ye do not leave them where ye found them, ſo hardly ſhall ye find them where ye left them, nor know ye when ye have them when ye want them: they are *primi occupantis*, they can refuſe no body, they welcome all comers, comply with all company, follow all Counſels, in a word, they are compleat conformiſts, and they are courted by ſo many lovers, that it is much if they turne not common whores to the diſhonour and grief of their concerned chaſt ſuiter, who is broken with ſuch whoriſh hearts. Ezek. 6. 9. Again, they are like an inſtrument with many ſtrings, they make ſweet melody in Gods ſervice, but with the leaſt wrong touch ye miſtune them. Indeed the Saints have their affections frequently to tune, and it requires a time to do it. (I have ſeen a Minſtrell longer in tuning his inſtrument, than he has been upon a good ſpring.) This cauſeth that the affection of grief, which is the baſs of the ſoul is oftneſt in tune, and keeps the tune longeſt with Saints. Pſ. 57. 7, 8. when Davids heart was fixed, his harp was out of tune; when his faith got footing, his affections were to ſeek. The caſe is common and too well known to the people of God, in preaching, reading, hearing, praying, meditating, praiſing, or any other duties of our life. The affections oftentimes do not anſwer;

but

but Grace has a skilfull hand, and is a Musician that can play so well upon the instrument, that if the tenor of the will be but well set, and the bass or godly sorrow accord well, ordinary failings in other parts shall not be much discerned.

4. The 4. thing, wherein the inward power of grace making outward motives effectuall doth consist, is, a cheerfull ready motion of the loco-motives, and an actuall up stirring of all that's in the man by an Act elicitive of the understanding will and affections, so the Schooles expres it. But to speak plainly, it is grace causing us to performe indeed, and with our hand that which it hath caused us to know, will, and love with our hearts; for saith the Apostle, it is God that worketh in you both to will, and to do of his good pleasure. Ph. 2. 13. And if grace insist not in this as well as in the rest, this (to do) may make us a do, and cause even an Apostolick Spirit have an hard pull of duties. *Rom.* 7. 18. *to will is present with me, but how to performe that which is good I find not.* And by this their defectiveness and short coming in the point of doing, the best of Saints may be convinced, that of themselves they fall as far short in the other points, and that if they cannot go the least step, without Christs hand holding them up, they could have far less walked the whole length of the duty. The Apostles inference is remarkeable to the purpose. *I know* (sayes he) *in me, that is, in my flesh dwells no good thing; for to performe that which is good I find not. Although that to will is present with me*; so that he who of him self cannot do, neither of himself can, will, or love that which is good. Faile in one, faile in all. This Consideration of it self may refute the whole and hail Pelagian, Popish, Lutheran and Arminian doctrine in the point of grace. And this is shortly the method of the work of grace in converting a soul, and alluring a sinners heart. The understanding saith, Gods will is true, the will saith, it is good, the affections say it is sweet the practice & whole man sayes, it is done. Thy will be done, and if it be thy will, to save me, and have me to thy self, then Lord I am thine, save me, for I seek thy precepts. Ps. 119.

Pſ. 119. 94. But if in the naturall birth we know not how the bones do grow in the womb of her that is with child, far leſs can we reach to perfection the myſtery of *Regeneration*, and if we know not the time when the wilde goats of the rock do bring forth, nor can mark when the hindes do calve how ſhall we mark the nativity of the Sons of God? *Joh.* 3. 8. *the wind blowes where it liſts, and thou heareſt the ſound thereof, but thou cannot tell whence it comes, nor whither it goes, ſo is every one that is born of the Spirit.* If we know not the way of a man with a maid. Prov. 30. 19. how ſhort may we be well be judged to have come, in our obſerving the Lords method of courting, and making love known to the ſouls of his people? And yet we are in caſe from the word of God to give of all theſe an account ſufficient to Salvation, with all neceſſar inſtructions and comfort, and the like account the Saints are to expect from the Spirit of God that ſearcheth all things, even the deep things of God. 1. Cor. 2. 10.

The 1. Uſe of this point I diſpatch in theſe few words of *Inſtruction* ſhortly, and hence we are taught. 1. That Sinners are naturally very untoward, and untractable to that which is good, they muſt be allured, inticed, wiled, and as it were, beguiled unto that which is equally their duty and mercy. Jer. 10. 7. O Lord, thou haſt deceived me, and I was deceived. 2. Cor. 12. 17. The Apoſtle who was a Deceiver, yet true, being crafty taught the *Corinthians* with guile. It is indeed a *pia fraus*, a godly beguile to beguile a ſoul to heaven, and to God. I wiſh we were thus beguiled, and that many ſuch deceivers may enter into the world. Nor can I ſay in this deceit whether the Deceivers be the honeſter men, or the deceived the happier.

2. This *teacheth Miniſters the Art of Preaching.* They muſt be both ſerious and dexterous, as friends of the Bridegroome, and Ambaſſadors of Chriſt. They muſt be ſo well acquaint with the Lawes of love (a divine bleſſing concerning) to allure the moſt wilde and froward ſoul. A miniſter would be a Seraphick lover, one of the order of Saint Peter. Peter loves thou me? Lord thou knowes all things, thou knowes

nowes that I love thee. Peter, feed my lambs, feed my sheep. f our way with Sinners be not the most talking gate, let it e the most taking gate, and so we will not mistake the gate. Many Ministers are but cold wovers for Christ, and why? ey are troubled with an errour in the first concoction. They re concerning the end. They seek their own things, and t the things of Christ. They serve not our Lord Jesus hrist, but their own belly. They eat the fat, and cloath emselves with the wooll, but they feed not the flock. Put em to triall, and it will be found, they cannot read the ible. They lisp like the men of Ephraim. Fore *Shibboth*, they say, Sibboleth. Give them but to read that ort Text 2. Cor. 12. 14. they read it, I seek not you but ours. And if they read right, I seek not yours, but you, ey are the greatest liars in all the parish. In a word, they re like many in our dayes (and there therefore are even ke them) they court the fortune more than the person, in is age a rich men needs not want children. Let him make nages of his silver, and these shall not want matches such s for their generosity deserve, as oft they get the reward of silver Crucifix: but as he that finds a wife, though he found er in her shirt, finds a good thing, and had obtained favour f the Lord. Pro. 18. 22. so he that wins souls, though e win not a groat with them, is wise. Prov. 11, 30. truely he alluring way of preaching, Is *ars longa*, a thing not oon learned, but where God doth give the tongue of the Learned. This art has many precepts, which I am fitter o be taught than to teach, and till God send the time of eaching. I take this for the time of learning, who are the- e that come up from the wilderness, both better men and etter Ministers.

3. This we see from the point that Religion is an alluring ning (it deserves to be written in gold, Lord write it upon y heart) it hath that in it which may abundantly endear it any poor soul. Some who could stand before an armed nemy have fallen before a naked beauty. Let *Sampson* and *David* be witness in the case. Saw thou ever the beauty of he Lord? Saw thou ever the beauty of holyness? how

great

great is his beauty? and how great is his goodneſs? a beauty as rare as rich, a ſingular beauty, a beauty active and communicative, it makes all beautiful that enjoy it it is not ſo with the richeſt worldly beauty, an unbeautiful husband may have a beautiful wife, whoſe beauty cannot make him comely. None truely love and eſpouſe Religion, but it makes them comely with its beauty. O how would ſuch a beauty be courted in the world. Haſt thou not the portraiture of this beauty in thy heart in the chambers of her that conceived thee. I ſhould hold my ſelf everlaſtingly obliged to him, that would give me a well done copy, and though I would not like it for him that did it, yet I would love it for him that it is like. And if this my diſcourſe for lineage and likeneſs could ſay unto God, thou art my Father and to Religion and godlineſs thou art my Mother and Siſter, the piety of my vanity might excuſe the vanity of my piety, to boaſt of my relation to that heavenly family, that brings forth all beauties. I have ſeen the heathen Goddeſs (*Venus*) of love and beauty painted with a flaming heart in her hand, a petty embleme of that Scripture *Hoſ.* 4. 11. wheredoms take away the heart, beauty makes dayly triumphs of mens hearts, as the garlands of her victories, or the ſpoiles of her captives, who are not enemies, for among the many (as there are many) ſingularities of feminine victories, theſe are not the leaſt that men conquere none but enemies, women none but friends, men take captives againſt their will, womens captives are all conſenters to their own bonds, nor do they once deſire to make eſcape. Men puniſh their capives with pain, women pleaſe theirs with torments, and torment them with pleaſure. But, O canſt thou behold the beauty of holyneſs, and have thy heart at command? O and needs muſt the lively face of godlineſs be very deſirable, when a lying ſhew and dead picture of it is ſo lovely? *Mark.* 10. 21. *Jeſus beholding the young man, loved him*, for the appearance of good he ſaw in him. O how transporting then muſt true godlineſs be in the abſtract? And is not the perfection of piety the perfection of beauty, ſince in the concret, and in its imperfection it is ſo raviſhing. *Cant.* 4. 9. The Church

with

with *one of her eyes raviſhes Chriſts heart*; a cheek-veine, a glance, an half look of a Saint is very alluring, but what if both her eyes be to him? Then as one wounded he cries. *Cant.* 6. 5. *Turne away thine eyes from me, for they have overcome me.* He falls before his friends, who aroſe over all his enemies, the Saints beauty overcomes him, who overcomes all the world; it captivates him, who led captivity captive; it triumphs over him, who triumphed over principalities and powers, it conquers him, who conquered death. In the way of love it can deſpiſe and go over it. If jealouſy diſpute Chriſts love, he is ready to vindicat himſelf upon the higheſt adventure. Tell me (ſayes he) what tokens I ſhall give thee? What ſhall I do for thee? If thou love me, thou muſt die for me. O jealouſy cruell as the grave. I love thee, and will waſh thee with mine own blood. I love thee, and will give my ſelf for thee. O love ſtrong as death! O death-conquering Chriſt! O Chriſt-conquering love! O love-conquering beauty of holineſs! Look upon holineſs, let thine eyes but obſerve thy wayes; love her, and give to her a preſent that thou haſt. But what is thy petition, o Queen, and it ſhall be granted thee? What is thy requeſt, and it ſhall be performed? If I have found favour in thy ſight, o friend, and if I pleaſe thee, give me thy heart. Prov. 23. 26. My ſon, give me thy heart, her authority might command it; her beauty might rob it; but her modeſty and love does friendly deſire it, *Give me thy heart.*

I would not that my diſcourſe ſhould fall into the hands of the ungodly; *for wickedneſs proceedeth from the wicked, as ſaith the proverb of the Ancients.* 1. *Sam.* 24. 13. But if I were to ſpeak to ungodly ſinners (O Lord open my cloſed lips, then ſhall I teach transgreſſors thy wayes, and ſinners ſhall be converted to thee. Pſ. 51. 13.) I would ſhew them that I have yet to add in behalf of lovely holineſs. I would ſing to my beloved a ſong of my well beloved: but the alluring ſubject and kindneſs I ow to godlineſs, with the reſpect that I have to all that love and ſerve her, invites me to ſpeak what I know. And therefore, beſides all the alluring motives

to godlineſs in the explication, I add theſe things to be conſidered, wherein ſhe excells all her companions, her Rivalls, and all that would partake with her in our affections. And I ſhall but point at ſome words, leaving roome for the godly ſoul to enlarge in its meditation upon the particulars, in conſideration.

1. *Then Godlineſs brings the ſoul upon the greateſt intereſt*, the intereſt of God, of the ſoul, of the Kingdome that cannot be moved: the Crown that fades not away, the things not ſeen, that are eternal, that which eye hath not ſeen, nor ear heard, nor hath it entered into the heart of man to conſider, even that which God hath laid up for them that love him. *Anguſtus eſt animus quem terrena delectant.* They are not ill to pleaſe who can be put off with things wordly. But if a Saint is the only perſon of a great ſpirit, who indeed minds high things; even as he is born to great things. The books *de natura* are too mean a ſubject for a Saint; all his ſtudies are *de Deo*, *de anima*, *de cœlo*, His leſſons are of heaven, of the ſoul, of God. His ditton is τὰ ἄνω, he minds the things that are above.

2. *Only Godlineſs hath that in it that can maintain and advance this greateſt intereſt.* What can all the pomp, profits and pleaſures of the world do the ſoul? Do theſe things make a man better? Lay all theſe to a wounded conſcience, and they will be as he that takes away a garment in cold weater, as vinegar upon nitre, or as he that ſings ſongs to a heavy heart. Prov. 25. 2. They make it worſe, they cannot make it better. A hair of the dog that bites us will not do the cure here. A mean ſubjects rent will not bear the charges of a crown, nor can all the imaginable affluence of worldly ſenſuall pleaſures, or delights of the perſons of men fill up the accompts of a mans happineſs. Are not things wordly under an ancient curſe for mans ſake? And ſhall that which is curſed make us bleſt? The wiſdome of Solomon (and who ſhall come after the King?) hath tryed the experiment of all things ſublunary, that they are vexation of ſpirit, and very vanity. And will a man fill his belly with the eaſtwind? The moſt refined ſpirits, and artificiall extractions of natures

fulneſs

fulneſs hath no more fitneſs and congruity to ſatisfy a ſoul, than chaff and ſand have to nouriſh a mans body. Nor did Nebuchadnezzar eat graſs with the Oxen, till his heart was made like the beaſts. Moreover the glory of all things tranſitory hath not the civility to ſee the ſoul to its reſt but ſerves it like wicked companions that have deboiſhed a man all day, and leaves him to dry a gutter at night. O when the ſoul ſhall run out unto eternity, and death ſhall draw the ſcore on all things worldly, then it ſhall be ſeen, that things that are ſeen are but temporall, and if the ſoul would returne to call for a cup of cold water, of all its ſenſuall pleaſures, it cannot have paſſage, *for there's a great gulf fixed betwixt, ſo that they they who would paſs from hence to you cannot, neither can they come to us that would paſs from thence. Luk.* 16.26. To cloſe this conſideration. Remember the wiſe God calls him a fool, a great fool, a rich fool (many poor wiſe men are there, and as many rich fools) who for that his barns were full could ſay to his ſoul, *ſoul thou haſt much laid up for many years, take thine eaſe, eat drink and be merry. Luk.* 12.19. 20. But O the revenue of godlineſs! God in the light of his countenance, Chriſt and his mercies; the peace of God; the joy in the holy Ghoſt, the hope of glory are bonny things to pleaſe our ſouls withall.

3. *The conſolations, joyes, pleaſures, and delights of godlineſs are the chiefeſt of any*, for however, as the proverb is, a little thing will make a fool fain, and as little will make him ſad again, yet the delights of a wiſeman are ſuch, as are the things he delights in *Pſ.* 4.7. *thou (through the light of thy countenance) haſt put more gladneſs into my heart, then in the time when their corn & their wine increaſed.* Lord I am as for above the envy of the ungodly, as they are below mine. The worlds great prejudice againſt godlineſs is, that they fancy it is an unpleaſant thing void of delight. But *totum eſt in Organo.* And we doubt if men found delight in godlineſs, as they do find in wickedneſs, we ſhould quickly have the world turn a proſelyte to holineſs. O then that my words wore weighed, and that the world would but give me a fair hearing, in this one conſideration! No

doubt I had then gained. Delight is a very alluring thing, and *trahit ſua quemque voluptas.* Every one followes whither his pleaſures and delights lead him. Nor is it any wonder that ſo it be, for delight and pleaſure is the very flower and bloſſome of happineſs, the accompliſhment and laſt act of bleſſedneſs, differing from vertue and godlineſs, as the flouriſh from the tree, the lilly from the ſtalk, the roſe from the buſh. The Scripture placeth the Saints bleſſedneſs (both in the ſtate of grace and glory) in pleaſure and delight. That delight is a mans bleſſedneſs in the ſtate of grace, ſee the command. *Pſ.* 37. 4. and the promiſe *Iſa.* 64. 5. The Saints (of whom Chriſt is King and Chief, and Chiefly there meaned) their profeſſed practice. *Pſ.* 40. 8. The motive given by the Spirit of God. *Pro.* 3. 17. and that delight hath the ſame place in glory, (if any that have read of ſuch a thing as heaven, did ever once doubt of it) is more clear from *Pſ.* 16. 11. *Rev.* 21. 4. with many the like places. If men knew to do the *Epicureans* right to their opinion of felicity, and could ſpeak as *Philoſophers*, and not as taunting *Satyriſts*, I could rather then be called an *Epicurean*; for *Madame Cuſtome* that imperious piece (even like *Monſieur Diotrephes* her couſin German, who in all thing loves the preheminence) hath uſurped ſo far upon the world, that ſhe equally prevailes in mens words and practices, calling things as ſhe liſts. A ſenſuall ſow wallowing in the mire of luſts muſt bear the name of an *Epicurean*; whereas in truth an *Epicurean* is nothing other than a man placing happineſs in rationall pleaſures, and intellectuall delights worthy of men. Even as I accordding to the Scripture have placed it in theſe delights that are ſpirituall and becoming a Saint. Exciſion, or the cutting off of an affected member deſerves not the name of a cure: but is the uncomfortable reſult of the deſperat wits of extremity and neceſſity in adeplorable caſe; and an expedient intending the preſervation of the whole, by the loſs of a part; for better it is to go to heaven with one hand, eye, or foot than to be caſt into hell with two. The Stoicall apothetick method (if the *Stoick* be not as much wronged as the *Epicurean*) is but a pitifull cutting, at beſt a curb, no wiſe a cure of a

of a corrupted world. A man will ſuffer much before he ſuffer the loſs of his limbs, and he hath wrought but an undeſireable cure, who by cutting of a member hath made a man criple or maimed. The world will want much, before they want their pleaſures and delights. And indeed who would chooſe to be miſerable? wherefore the only expedient method in this caſe, will be diverſion, whereby men may ſave their giblets. The world may enjoy delights and pleaſures, for meaſure as much greater, as for quality better, than formerly in their courſe of iniquity. Only they muſt not run any more in the channell of ſenſuality, but in the vein of religion and ſpirituality. Conſider then the delights and pleaſures of godlineſs, and then let reaſon decide who hath the ſweeteſt life, the *Saint* or the *Brute*.

1. For their nature, they are *unſpeakeable* and *full of glory*. 1. Pet. 1. 8. The word is ſignificant in its own language χαρα δεδοξασμενη, a glorified joy: a heaven on earth, a joy of the ſame nature, though not of the ſame degree with that in heaven: the ſaints delights on earth are a cup of the wine for kind, which they ſhall drink in the Kingdome of their father, though it be not of ſo high a colour, nor of ſuch a reliſh with us in the cellars, as it is to them at the Kings table. Holineſs is much miſtaken in the world, and ſo is heaven and happineſs, which is no other than the top and upper end of holineſs, or holineſs in its holy dayes cloaths. If men would conſider this, I ſuppoſe ſome would be as afraid of heaven, as they are of holineſs. Yea I am really in the mind, that if God ſhould open a door in heaven, and ſay to the prophane liver come up hither, he ſhould not dare to enter. The beauty and light of that glory being ſo contrary to his darkneſs, ſhould dazle devour and utterly confound him. If a man ſhould be permitted, yea commanded to throw himſelf into a burning fiery furnace, like that of *Babylon*, durſt he yet do it, though he were very cold, and needed never ſo much to be warmed? And *who among* either hypocrites, or prophane livers *ſhall dwell with devouring fire? Or who among them ſhall dwell with everlaſting burnings?* *Iſa.* 33. 14. In a word, men muſt either ſay,

it is a great unhappineſs to be in heaven, or that it is their great happineſs to be more holy.

2. *The pleaſures and delight of godlineſs are of the higheſt deſcent.* They ſpring from the Rock of eternity. O how pure, how wholeſome, and how pleaſant muſt they then be. The pleaſures that God gives his people have himſelf for their ſpring, and life for their vertue. Pſ. 36. 8, 9. *with thee is the fountain of life.*

3. They have the deepeſt root and go furtheſt in upon the ſoul: as the delights of hypocrites wordlings and prophane perſons are but the dregs, ſo they are but the ſcruif and pairings of pleaſures, they are but ſkin deep. In the midſt of their laughter their hearts are ſad; they are as hypocritically in their delights as defires. The ſoul and conſcience of a wicked man has nothing like Chriſt but this, that they are never ſeen to laugh, they are men of ſorrowes indeed, and many ſorrowes are their portion, and that is appointed to them of God. Iſa. 64. 14.

5. The conſolations, joyes, pleaſures and delights of godlines are the moſt *ſtrong* and *efficacious*, in the multitude of their affrighting, repenting, tempting, doubting and enquiring thoughts, Gods comforts delight their ſoul. Pſ. 94. 19. Theſe turne their mournings to dancings. They are made to ſing in a priſon, and rejoyce in tribulations. But afflictions make a wicked man ſoon to forget his pleaſures, as waters that paſs away; yea the memory of their former delights is to their preſent ſorrow, as he that ſings ſongs to an heavy heart, and their ſong is, *miſerum eſt fuiſſe fælicem*, it is the greateſt miſery to have been happy.

5. The delights of Godlineſs are *pure* and *chaſt delights*: they are ſuch as the ſoul enjoyes with Gods bleſſing and approbation, yea with command. *Pſ.* 37. 4. *Delight thy ſelf alſo in the Lord.* The pleaſures of godlineſs are our duty, and for chaſtity they are like the pleaſures a man has in the company of his lawfull wife. *Pro.* 5. 19. *Let her breaſts ſatisfy thee at all times, and be thou raviſhed with her love.* The word in its own language is, erre thou alwayes in her love. If a man muſt play the fool, let him do it lawfully;

and

and if it be an errour, it is an innocent one to erre with Gods approbation. But the delights of wickedneſs are impure, whoriſh and ſtrange delights, ſuch as a man has in the company of an harlot. And *why wilt thou my ſon be raviſhed with a ſtrange woman, and embrace the boſome of a ſtranger? Prov.* 5. 20.

6. (And it followes from the former) the delights of godlineſs are *ſecure* and *ſafe delights*. Here the ſoul is rid of all fears of going too far; there is no exceſs in theſe pleaſures. *Eph.* 5. 18. *In wine there is exceſs, but be ye filled with the ſpirit*: there is no exceſs in that; the more ye drink of that, the more ſober ye are, and alſo in the delights of godlineſs There is no fear of the ſad afterclaps of ſorrow that conclude ſinfull pleaſures. *For Prov.* 14. 13. *the end of that mirth is heavineſs.* The ungodly mans ſinfull pleaſures are but a ſhower blink that ends in a tempeſt. Their delights are like the delights of drunkards, who drink and ſwell their heads before, and make their hearts ſick, and they have their ſentence with Babylon *Jer.* 51. 39. *In their heat I will make their feaſts, and I will make them drunken that they may rejoice, and ſleep a perpetuall ſleep, and not awake ſaith the Lord.*

7. (And it followes from all that is ſaid) The pleaſures and delights of godlineſs are *conſtant* and enduring pleaſures. Joh. 16. 22. your joy no man ſhall take from you. As the world doth not give the Saints joy and delight, ſo neither can it take them. The Saints delights in godlineſs are like ſpring waters, that will riſe as high as they fall in their courſe. As they deſcend firſt from heaven, ſo they never ceaſe running till they aſcend thither again. They are like living running waters, that make what turnings they will about the mountains or whole countries, in end they fall into the ſea. The river of pure pleaſures that makes glad the city of God hath its out goings unto the ſea of that fulneſs of joy, that is in his preſence, and that ocean of pleaſures that are at his right hand for evermore. O all ye that love pleaſures turn in hither. Taſt and ſee that God is gracious. I am ſo little an enemy to pleaſures, and ſo much an Epicurean in opinion. (As ye ſee) that if any man ſhall ſhew me pleaſures more

pleaſant than theſe of godlineſs, I am content to change for the better, and that ſhall be when men and beaſt make an exchange of ſouls, water and wine of natures, and vertue and heaven and earth change places, when evill ſhall be good, black white, bitter ſweet, and darkneſs light, crookedneſs ſtraight, heavineſs light, when cold ſhall be hot, when up ſhall be down, and time ſhall be eternall, and when ye ſhall tell me what day of the moneth is *pridie Calendas Græcas.*

4. Godlineſs is the *only perfect harmonious uniforme one of all the ſouls lovers.* What lame defective pieces are all her companions? I ſaid as much in the deſcription of the inward power of grace, as may ſhew how exactly commenſurable her perfections are to all the Powers and whole capacities of a man. She ſatisfies the underſtanding, will and affections, and exerciſes the whole man. But of her defective companions ſome want the head as errour, ſuperſtition, prophanneſs (what ever of the will and affections and practice be in theſe, yet they are againſt the truth of a well informed judgment) ſome want the heart, as hypocriſy, and formality (what ever of knowledge, profeſſion and practice be in theſe, yet the will and affections do not conſent) Some want the hands and feet, and are meer trunks, as are all theſe who pretend to know will and love their Maſters will, but do it not. And for their morall qualifications, the firſt is a fool, the ſecond is a knave, the laſt is a ſluggard. But compleat godlineſs hath head, heart, hands and feet, with all the parts of a perfect man. And is a wiſe truſty active piece. And as it is compleat, ſo it is moſt uniforme, and harmonious. Ungodlineſs is acity of diviſion, a Babel of confuſion: it parteth chief friends; it puts a man at variance with theſe of his own houſe. The wicked are like the troubled ſea, their luſts are continually warring & fighting one againſt another, and altogether againſt holineſs. Whence are warrs and fifghtings: are they not from your luſts? Jam.4.1. Ungodly mens luſts are like themſelves, for extreams they are and they are like extreams that differ alike from themſelves, and ſtom the midds. Avarice differs as much from prodigality

gality her ſiſter vice, as from liberality her contrary vertue. But Godlineſs ſetts a man at one with himſelf, it is a heart uniting thing. Pſ. 66. 11. Unite my heart to fear thy name. It makes a good underſtanding between underſtanding will and affections, and the whole man, and bleſſed be the peace maker, he ſhall be called the Child of God.

5. Is it not the great glory of godlineſs, that as many do ſuit her as few do eſpouſe her, and ſhe hath as many pretenders, as few matches. Are not all her pretenders? Do not her greateſt adverſaries pay her at leaſt the devotion of a complement? Is there not requeſt made to her. Iſa. 4. 1. Only let us be called by thy name to take away our reproach. Do not her greateſt enemies glory to be called her ſervants. Call an evill man good, and ye cannot pleaſe him better; for he hates as much to be called evill, as to be good. And it is yet as much her glory that few do enjoy her. But whom doth ſhe reject? I pray, are they any but the ungodly? Theſe unworthy perſons that were brought in upon her, and came to mock her. Nor doth ſhe deſpiſe any but theſe that firſt deſpiſed her. Or ſhould ſhe proſtitute her ſelf to ſuch as care not for her? None get their leave of her without their own conſent, and they take it before they get it: for as none are godly, ſo neither are any wicked againſt their will.

6. (And I add no more) Beſides the *promiſe* of the *life that now is*, and of *that which is to come*, which makes godlineſs profitable to all things. 1. Tim. 4. 8. It is the *ready way* even in ordinary probality, to *give* a man *honour*, *wealth*, and *pleaſure*, and to *continue theſe with a man*, even *in the world*. (I would theſe times did give a better teſtimony of this obſervation: but I hope the obſervation ſhall ſtand, ſome are fallen, and ſhall continue when theſe times are paſt away) for that theſe things are as naturally purchaſed by good and vertuous, as loſt by back and wicked practices. How ſhall a man have honour, who proſtitutes himſelf to courſes, wherein he has none but baſe unmannerly perſons for his companions? Are not Pages, Groomes, and Lacquayes as good fellowes as their Lord himſelf, at who-

ring, drinking, ſwearing, carding, when all are fellowes, Jock and the Laird? Is not my Lord well honoured, when he ſends forth a man to convey a whore to his chamber; who (becauſe upon the road he uſes to lead the way to his Maſter) thinks he will do him the like ſervice here, and ſerves him with his own remaines. But who doth not reverence the preſence and honour the face of a really godly man! Yea, many a time ſuch a one hath more reverence than God himſelf from evill men, who dare do many things in the eye of God, that they will be loath to do in the preſence of ſuch a man. Yea how convincing many a time is the carriage of a godly man to his enemies? Surely, thou art more righteous than I, ſaid *Saul* to *David*. And when a mans wayes pleaſe the Lord, he makes even his enemies be at peace with him. An excellent Divine (I think it is Maſter *Greenham*) ſayes well, let not a Saint be afraid of men, for by his prayers he has more power of their hearts than they have themſelves. And the Scripture ſayes the ſame. 1. Pet. 3. 13. who is he that will harme you, if ye be followers of that which is good. And how well had it been with the Ranter and prophane Ruffian, if he had ſpent that time, eſtate, ſtrength and credit for God in the way of holineſs, with the ſweet and ſure gain of his ſoul, which he hath waſted in trifling and baſe living, with the evident hazard of his ſouls ruine (if that may be ſaid to be ruined that was never repaired, nor in caſe) forſooth with good fellowes, it is ill played. But be it yet that the godly man attaines not to theſe temporall advantages, the peace of righteouſneſs, the contentment of ſoberneſs, the confidence of faith, the rejoycing of hope do more than compenſe all that is wanting elſe where, and do cauſe that *a good man is ſatisfied from himſelf Prov.* 14. 14.

Now let all that has been ſaid be a *reproof of the worlds hard opinion of godlineſs*, and give *check* to their *unkind dealing* with *her*; as if ſhe were a ſorry piece, and to be deſired of none, but ſuch as would be miſerable. I have not yet travelled ſo far, but that I can remember, from whence I ſeth forth. In the entry upon the point I told my earand was with *Eleazar Abrahams* ſervant Gen. 24. to ſeek a wife

to my

to my Masters Son, and to espouse and bring home souls to Christ. And now to conclude, let me with them *Gen.* 24. 57, 58. *call the Damsell and enquire at her mouth wilt thou go with this man? And she said* (and be it said unto me) *I will go.*

The fourth and last thing we learn from the point in a word is, *To put a good construction upon all Gods dispensations to his people.* For his thoughts towards them are thoughts of peace, and not of evill, to give an expected end. Jer. 19. 11. And in compliance with the Lords designe in the vicissitudes of all our Lots, let us learn to give him more of our heart for he brings his people to the *wilderness*, and there he *allures them.* If these melancholick times do but make us more tractable, condescending and kind to Jesus Christ, we may well expect, that he will speak comfortably to us.

I will bring her to the wilderness and will speak comfortably to her.

And thus I am led by the hand to the fourth and last thing to be considered, that I proposed from the Text. The *juncture and coincidency* of the *Churches affliction* and the *Lords consolation. I will bring her to the wilderness and speak comfortably to her.*

Hence the Doctrine is, *that the Lord useth to tryst his peoples saddest afflictions with the sweetest consolations.* He is a God that comforts these that are cast down. It is Gods way, and he has made it in an use. The Apostle 2. Cor. 1. 5. abounded in consolations by Christ, as their afflictions for Christ did abound. And reading through all the Scriptures, I never find the Saints more indulged with the sweet consolations of God, and his kind manifestations, than in the greatest afflictions.

Reasons of this are 1. *His free love* and *kindness.* So it becomes him *with whom the fatherless find mercy. He loves and preserves the stranger. He is a father of the fatherless, and a husband to the widow. A judge of the oppressed out of his habitation. He will be known in adversity to be a friend.*

2. *Their necessity.* Then they need consolations, and then

then they come in ſeaſon. *Prov.* 30.6. *Wine ſhould be given to them that have heavy hearts. When I ſaid, my foot ſlippeth, thy mercy, o Lord, held me up*, as a mercy that come in good ſeaſon.

3. *Their fitneſs.* As they then moſt need conſolations, ſo they are fitteſt to receive and retain them. The Lord will not have his conſolations to be run by and be ſpilt by powring out of them unto full veſſells: but bleſt are they who hunger and thirſt, for they ſhall be filled. I ſpoke before on the ſecond part of the text, how afflictions fitts for conſolations, and that therefore God ſometimes brings his people to the wilderneſs, that thus he may fitt them.

Full ſweet are the conſolations wherewith the Lord tryſts his people in their afflictions. 1. He *drawes forth* to them bowells of moſt *tender compaſſions. In all their afflictions he is afflicted Iſa.* 63. 9. *Since I ſpake againſt him, I earneſtly remembred him ſtill, therefore my bowells are troubled for him. Jer.* 31. 20. He that touches you, toucheth the apple of his eye. Zech. 2, 8. It is a very acceptable conſolation to an afflicted perſon, to mourn with them, and to be touched with their condition. And the Lord cries alas! at every touch of affliction that comes upon his people. Nor need they fear, that he ſhould forget them, for what ever is a mans pain it will not faile to put him in mind.

2. The Lord ownes and takes notice of them when others ſlight them, and care not for them. *Pſ.* 31. 7. *He knowes their ſoul in adverſity. Pſ.* 142. 4, 5. *I looked on my right hand and behold, but there was no man that would know me, refuge failed me, no man cared for my ſoul. I cryed unto the Lord. I ſaid, thou art my refuge & portion in the land of the living. Jer.* 10. 16, 17. and forward. The Lord there promiſes great mercies to his Church, becauſe *they* called her an outcaſt, ſaying, *is this Zion whom no man ſeeketh after.* Lam. 1. 4. all that she ſuffered was nothing to theſe that paſſed by, but her deſire is frequently throughout the Chapter, behold, O Lord, for I am in diſtreſs. Yea and he will behold, for his eyes behold the things that are equall. *Act.* 7. 34. *I have ſeen, I have ſeen the affliction of my people. That are*

in

in Egypt, and I have heard their groaning. This is a time wherein there be few to reſent the wrongs done to the Church of God and his Saints and Servants, and fewer there be to right them, and therefore that prayes to God *Pſ.* 17. 2. *let my ſentence come forth from thy preſence, let thine eyes behold the things that are equall.* And the Saints may have juſtice for the aſking, for he beholds miſchiefs and ſpight to requite it with his hand. Pſ. 10. 14.

3. He vouch ſafes them a *more ſpeciall preſence* Pſ. 91. 15. I will be with him in trouble Pſ. 23. 4. In the valley of the ſhadow of death, thou art with me. *Eſ.* 43. 3. *when thou poſſeſt through the waters I will be with thee.* The Lord is ever near to them that fear him, but in affliction he goes very near them, they have alwayes his ſpeciall preſence Pſ. 140. 13. The upright ſhall dwell in thy preſence. But in trouble they have a more ſpeciall preſence. His preſence is either a ſecret ſupporting peſence, whereby they are hold up they know not how for many a time, when the Saints look back upon the times wherein they ſaid, their ſtrength and their hope is periſhed from the Lord, and ſees the way they have come, they wonder how they have come through. But God was with them, while they knew it not, or elſe his preſence is a *manifeſt comforting preſence*, and that the Scripture calls his viſiting his people.

4. Then the Lord vouch ſafes his afflicted poor people many a ſweet and kind viſit, and for what paſſes in theſe viſites. 1. He *ſalutes* his people with *peace. He will ſpeak peace to his people and to his Saints.* In the world ye ſhall have trouble, (ſayes he) but in me ye ſhall have peace. 2. He gives a *hearing* to all his peoples confeſſions, complaints and petitions, *Lord thou haſt heard the deſire of the humble.* 3. He ſpeaks his mind to his people, both concerning their *duty* and the *iſſue* of their *Lot.* The times of the Lords viſites to his afflicted people are times wherein he communicates moſt of his ſecrets to them that fear him. The ſoul that goes through manifeſt afflictions is ordinarily the wiſeſt and moſt experienced ſoul. *Heman* the *Ezrahite*, who was ſo ſore afflicted even from his youth was one of the wiſeſt men

mon in his time. Speculation ſpeaks of caſes as a Geographer, experience like a Traveller that ſayes, that which our ears have heard, this ſayes that which our eyes have ſeen, declare we unto you. 4. In his viſites he gives his people *tokens for good.* He never comes toome handed to them, but gives them ſuch things whereof they may ſay in their ſtraits, when he ſeemes to have forgotten them, Lord, whoſe are theſe. 5. As the Originall hath the words of the Text he ſpeaks to his pepoles hearts. *He ſatisfies them concerning his diſpenſations*, and convinces them of the equity and kindneſs of his dealing with them. He gives them ſuch rationall accounts of his diſpenſations as may make them ſay. He hath taken the beſt way with them, and ſing *Pſ.* 119. 6. *Thou haſt dealt well with thy ſervant.* And by convincing them, that *good is the word of the Lord.* Iſa. 39. 8. he makes them ſay in their heart, that if variety of lots were in their offer they would chooſe the preſent. O but that ſpeaks well! I will ſpeak to her heart: I will even ſpeak as ſhe would have me. Thus he comforts by his *kind viſites.*

5. He comforts his people in affliction, by *being all things to them*, and *doing all things* for them. Thus we find the Saints making their ſupplications to God with title ſuited to their condition. And *it is God*, ſaith the Pſalmiſt, *that doth all things for me.* He is the Shepherd of Iſrael. If they be ſcattered, he gathers them; if they go aſtray, he leads them; if they want, he feeds them, and makes them ly down in green paſtures by the ſtill waters; Are they in hazard, he is their refuge; are they ſad, he is the health of their countenance; are they weak or weary, he is their ſtrength, and with him is everlaſting ſtrength; are they ſinners, and guilty, he is the God of their righteouſneſs; Is law intended againſt them, he pleads their cauſe, and ſtands at their right hand; is the judge an unfriend to them; he is their judge, and their ſentences comes forth from his preſence; Do men, or the King command them to be afflicted, fined, beaten impriſoned, confined, or baniſhed, then *Pſ.* 44. 4. *thou art my King, o God, command deliverances for Jacob.* Have they no friend, nor any to do for them, he that is the kind

Lord

can cauſe men ſhew the kindneſs of the Lord. T[illegible] ch the Scripture calls the kindneſs of the Lord, hath as much in it (1. Sam. 20. 14.) as may ſhew that the Lord makes men inſtruments at his pleaſure, to ſhew kindneſs, and do a good turn to his people. And when the Saints and ſervants of God come to count kindneſs, I trow there will be found more of the kindneſs of the Lord, than of men in courteſies that are done to them. I am ſo little a patron of unthankfulneſs, that I ſhall thank him kindly and pray (as the Scots mans proverb is) the Lord reward him that does me good, whether with his will or againſt it. But truely, when from men I meet with leſs kindneſs, where I might have expected more, and more where I might have expected-leſs the meditation of this Scripture expreſſion (to ſhew the kindneſs of the Lord) hath taught me more earneſtly to aſk mercies of my God, and to leave the expreſſing and diſpenſing of it to him ſelf by means and inſtruments of his own chooſing. He can make a Babylon a mean to intreat his own Jeremy well.

6. (And I add no more, for that all) The Lord comforts his afflicted people by *Jeſus Chriſt* 2. *Cor.* 1. 5. This is the Saints unchangeable conſolation in all changes of diſpenſations. And truely our conſolations will come to a poor account, if he be not the ſumme of them all in all caſes and conditions. Chriſtleſs comforts will leave us comfortleſs Chriſtians.

The Uſe of the point ſhall be for ſtrong *Conſolations* to the *Saints* in their *greateſt afflictions*. The Lord hath laid it ſtraitly upon us to comfort his pepole in their afflictions. Iſai. 40. 1, 2. and here he takes it upon him ſelf to be their Comforter. He hath given the name and office to his holy Spirit *The Comforter*, and ſhall not the afflicted people of God be comforted with theſe words, and comfort one another? But according to the Rule of Scripture comforts and duties are matched together, nor muſt we expect (in the event) a ſeparation of theſe things that God hath conjoined in the intimation. Wherefore if we would have much of the Lords heart, let us give him much of ours. If we would have him comfortable

ble to us, we must be kind to him; if we wo
him speak comfortably to us, we must give our co
him; if we would have him speak to our heart we
according to his heart, for so the text runs. Theref
hold I will allure her, I will bring her to the wil
and I will speak comfortactly to her: Now to the G
consolation father, son and holy Ghost be all glory
nion and praise for ever. Αρχην απαντων ϗ τελος ποι

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THE HOLY

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Containing the Old and New

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Printed.

ANNO 1662.

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Exodus	40	The Song of Solomon	8
Leviticus	27	Iſaiah	66
Numbers	36	Jeremiah	52
Deuteronomy	34	Lamentations	5
Joſhua	24	Ezekiel	48
Judges	21	Daniel	12
Ruth	4	Hoſea.	14
I. Samuel	31	Joel	3
II. Samuel	24	Amos	9
I. Kings	22	Obadiah	1
II. Kings	25	Jonah	4
I. Chronicles	29	Micah	7
II. Chronicles	36	Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Eſther	10	Haggai	2
Job	42	Zechariah.	14
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Proverb.	31		

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Matthew hath Chapters	28	I. Timothy hath Chapters	6
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John	21	Philemon.	1
The Acts	28	To the Hebrews	13
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I. Corinthians	16	I. Peter	5
II. Corinthians	13	II. Peter	3
Galatians	6	I. John	5
Epheſians	6	II. John	1
Philippians	4	III. John	1
Coloſſians	4	Jude	1
I. Theſſalonians	5	Revelation	22
II. Theſſalonians	3		

To the Reader.

IT is a *Truth* acknowledged by all; of all *perſuaſions*. Viz THE SCRIPTURE TO BE THE BEST INTERPRETER OF SCRIPTURE. To this I ſhall adde a few things.

I. Such is *the fulneſs and perfection of the holy Scripture*, as it hath *enough*, and *ſufficiency* in it ſelf for the Explanation and opening the Sence and meaning of it.

II. That this *Explanation* and *Opening of Scripture by Scripture*, is attainable; and (by Gods bleſſing) may be done, and with ſuch fulneſs of matter, and clearneſs to the truth of the Sence, as there will be little need for other *Interpreters*; much leſs for men to impoſe their *private Interpretations* and *bold Gloſſes* upon the Text.

III. I do not know any way whereby the word of God (as to the Majeſty, Authority, Truth, perfection, *&c.* of it) can be more honored and held forth: and the *Adverſaries* of it (of all ſorts) ſo thorowly convinced, and ſilenced, as to have the *Scripture to be its own Interpreter*. This I am ſure did men in their *Expoſitions on the Scriptures* ſpeak leſs themſelves, and the Scripture more, the Scripture would have more honour, and themſelves leſs.

But here I muſt confeſs, to have a SCRIPTURE-INTERPRETER in the way I ſpeak: Viz. of that *Sufficiency* and *Fulneſs* as there ſhould be no need to ſeek farther for the Sence and meaning of the Text: There are many things firſt to be done: Among which ſome particulars I ſhall breifly ſet down.

I. That the *Original Text of Scripture be rightly Tranſlated*, and as much as is poſſible, even word for word: without departing from the *Letter of Scripture* in the leaſt. For it is neceſſary to preſerve the Letter intire, how inconvenient, yea, how abſurd ſoever an harſh it may ſeem to mens carnal Reaſon: *Becauſe the fooliſhneſs of God is wiſer then men.*

II. That *Scripture Metaphors* be not omitted, nor miſtranſlated one for another, but rightly opened.

III. Concerning the *various Readings*: here all care, ſtudy, and endeavour ought to be uſed, that nothing be taken but what is breathed by the *Spirit of God* in the Text.

IV. That the Genuine and proper ſignification of the *Orignal words* be truly opened, and explained: for this is of great uſe and furtherance to the work I mention.

V. The *doubts* and *ſeeming differences* be carefully heeded, and by *Parallel Scriptures* reconciled.

VI. That ſome words which are in the Original Tongues left untranſlated be tranſlated, and their ſignification opened. For howſoever ſuch words to ſome may ſeem fruitful and afford not much matter in the Letter, yet according to the *manifold wiſdom of God*, (and as *the ſpiritual man judgeth*) there is an excellent meaning of the Spirit in them.

Laſtly, The *Orignal particles* are to be minded and ſpecial notice taken of them, as a thing of great Concernment, to ſhew the Connexion of the Text, and Context.

There are other particulars beſides theſe, to have an exact and full SCRIPTURE-INTERPRETER, but I ſhall refer them to another Time, and Place more proper. What I have done concerning this work, the thing it ſelf will ſhew when it cometh forth: and therefore I will ſay nothing of it more or leſs: but onely as Chriſt ſaid of the woman, *I have done what I could.*

Something I will ſpeak of the *Reaſons* and *Grounds* whereby I have been encouraged in this kinde of labor.

I. The ſweetneſs and great content which I have had all along in this *Scripture-work*, hath cauſed me to account other *ſtudies* and *readings* (which I formerly uſed) very low in compariſon of it. It is ſaid of *Jacob*, that *he ſerved ſeven years for Rachel, and they ſeemed but a few dayes for the love he had to her.* I can truly ſpeak it, I have ſerved the Lord in this work more then *thriſe ſeven years*, and the time hath not ſeemed long, neither hath the work been any way a burden to me, for the love I have had to it.

But 2. That which hath more encouraged me, hath been a perſwaſion and good hope, that many will have much *Soul good*, and *ſpiritual Comfort* by it. For 1 Some people wilbe the more willing and forward to read and *Search the Scriptures*; having by them *a Guide* and *Help*: as when they meet with any place which is dark and they underſtand it not, then by *direction* to ſome other Text of Scripture immediately to be informed and ſatisfied, without looking into Commentaries which it may be they have not. 2. *A Scripture Interpreter* will encourage men to exerciſe themſelves, in the *meditation and Study of the Scriptures*: as when a man hath *a light* carried before him, he goeth more cheerfully, then if he were in the dark, and groped for his way. 3. By this means not onely the knowledge of God and his Truth will grow and increaſe: But the Scriptures wilbe unto people more familiar and more their own (as I may ſay) then they were before: For thoſe things which we hear from others, or have out of Books, uſually *ſoon come, and ſoon gone*: whereas ſuch *Truths* as are gotten by our own *ſearching the Scriptures* (the Lord giving a bleſſing to it) doe abide and continue with us.

4. Seeing it is the *Spirit of God*, that *inlivens* and *breathes in the Scriptures*, where can we expect the preſence of this *good Spirit*, if not in the ſearch and Meditation of the Scriptures. I ſpeak not to the derogation of *Commentators* and other works of godly men: yet this I ſay, we making our prayer to *the onely wiſe God*, may expect the pouring out of the Spirit, as to be guided into the truth of the ſence of the Scriptures in Reading and Studying them, more then in reading other Books.

5. That the Scriptures every where, are ſo much Neglected, ſo little honoured and regarded among men, one reaſon is, their *Ignorance* of them: to have therefore this *Ignorance* removed, and the word of God loved and delighted in; there cannot (as I humbly conceive) a better way and meanes then *a Scripture ſelf-Interpreter*

6. It is not the Scripture that leadeth men into *Errours* and *By-wayes*, but the *Miſinterpretations*, *and falſe Gloſſes* impoſed upon it, as when men by perverting the Scripture to their own *Principles* and *purpoſes* will make them ſpeak *their ſence*, and *private Interpretation*. Laying therefore aſide mens Interpretations, and onely following the *Scripture Interpreting it ſelf*, it muſt needs be the beſt way, and freeſt from Errors.

But 3, That which hath moſt encouraged me is, the *honour and glory of God*: which I hope and deſire will redound to his holy Name by it. And therefore whoſoever ſhall reap any benefit either by this or what followeth, I beg of him *for Chriſts ſake* that he give praiſe unto God alone.

For concluſion, Theſe *Scripture-References*, they are FEW, to theſe I could have produced.

But I have made it a great part of my work to compriſe *much in a little room*, and therefore have viewed over all my *Larger Notes*, and with my own hand from the beginning to the end, *verſe after verſe*, have choſen the moſt principall and proper Texts, ſo far as the *Margin* could contain. Beſides I have uſed what care and diligence I could, to avoyd all *Miſtakes* in the *Notes*, and to have them placed in a right and due order.

Moreover, (Reader) I intend God aſſiſting with health and life, to ſet forth an *Edition of the Bible* in a large and fair Character, with *large Annotations* (a work I have been many yeares upon) and to make what ſpeed I can. But the work will be heavy and require Care and Time.

For I purpoſe *Therein* to ſet forth all that I have done concerning a *Scripture Interpreter*: whether I ſhall live to ſee it finiſhed, God onely knows: Howſoever it is ready and prepared for the preſs: ſo that if the Lord take me away before it be publiſhed, what remains of the *Copy* unprinted I ſhall leave in ſuch hands as will (I doubt not) be both carefull and faithfull in accompliſhing my *Intentions*; which that it may be to the glory of God, and good of his people every where, is my earneſt prayer.

9 JA 66

JOHN CANNE.

¶ The first Book of MOSES, called † GENESIS.

CHAP. I.

1 *The creation of heaven and earth, 3 of light, 6 firmament, 14 sun, moon and stars, 20 fish and fowl, 24 cattle, and of man in God's image. 29 Also the appointment of food.*

IN the beginning *a* God created the *b* heaven, and the earth.

2 And the earth was without form, and void, and darkness was upon the face of the deep: and the *c* Spirit of God moved upon the face of the waters.

3 And *d* God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God † divided the light from the darkness.

5 And God called the light, Day, and the darkness he called, Night: and the † evening and the morning were the first day.

6 ¶ And God said, *e* Let there be † a firmament in the midst of the waters: and let it divide the waters from the waters.

7 And God made the firmament, & divided the waters which *were* under the firmament, from ye waters which *were* above ye firmament: & it was so.

8 And God called the firmament, Heaven: and the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto *f* one place, and let the dry-land appear: and it was so.

10 And God called the *g* dry-land, Earth, and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring † forth grass, the herb yeilding seed, *and* the fruit-tree yeilding fruit after his kinde, whose seed *is* in it self upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yeilding seed after his *h* kinde, and the tree yeilding fruit, whose seed *was* in it self, after his kinde: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be *i* lights in the firmament of the heaven, to divide † the day from the night: and let them be for signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to † rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God *k* set them in the firmament of the heaven, to give light upon the earth:

18 And to *l* rule over the day, and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving creature that hath † life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God *m* blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattel and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kinde: and God saw that *it was* good.

26 ¶ And God said, *n* Let us make man in *o* our image, after our likenes: & let them have *p* dominion over the fish of the sea, & over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him, *q* male & female created he them.

28 And God blessed them, and God said unto them, *r* Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that † moveth upon the earth.

29 ¶ And God said, Behold, *s* have given you every herb † bearing seed, which is upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeilding seed, *s* to you it shall be for meat.

† Heb. *Breshith*, that is *in the beginning*.
† Heb. *for the rule of the day*
1 Job. 28.12. Psal. 8.3.
i Jere. 31.35.
† Heb. *soul*.
Job. 41.21.
m Gen. 8.17. Psalm 128.3. Prov. 10.22.
n 1 Jo. 5.7. Isaiah. 64.8. Job. 35.10. Psalm 149.2.
o Coll. 3.10. James. 3.9. 1 Cor. 11.7. Eccl. 7.29. Ephes. 4.24.
p Psal. 8.6. Gen. 9.2.
q Mat. 19.4. Mal. 2.15.
r Gen. 8.16. 1 Cor. 7.2,3.
† Heb. *creepeth*.
† Heb. *seeding seed*.
s Gen. 9.3.

Pſal. 104. 4. 1 Heb in doing ſoul. 1 Tim. 4. 3.

30 And to *r* every beaſt of the earth, & to every fowl of the air, & to every thing that creepeth upon the earth, wherein there *is* † life, *I have given* every green herb for meat: & it was ſo. 31 And God ſaw every thing that he had made: and behold, *it was* *u* very good. And the evening and the morning were the ſixth day.

CHAP. II.

1 *The firſt ſabbath.* 8 *The garden of Eden.* 17 *The forbidden fruit.* 19 *The creatures named.* 21 *The woman made, and marriage inſtituted.*

Gen. 1. 29. b Exo. 20. 11. John. 5. 17. c Neh. 9. 14. Iſa. 58 13. † Heb created to make d Pſal 90. 1. 2 Job 38 28. e Pſal. 104. 14. f Job. 38. 26 g Iſa. 64. 8. Rom. 9. 20. † Heb duſt or mould. i Eccl. 3. 21. † Heb. Lord God to grow every *k* tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of *l* knowledge of good and evil. k Gen. 3. 22. l Gen. 3. 5. m Rev. 22. 1. k Joſ. 6. 48. Prov. 3. 18. † Deu. 6. 25. n Rev. 22. 1. there *is* bdellium, and the onyx ſtone. Pſalm. 46. 4. *is* Gihon: the ſame *is* it that compaſſeth the whole land of † Ethiopia. Dan. 10. 4. 14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

Thus the heavens & the earth were finiſhed, and all the *a* hoſt of them. 2 And on the ſeventh day God ended his work which he had made; and he *b* reſted on the ſeventh day from all his work which he had made. 3 And God *c* bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work, which God † created and made. 4 ¶ Theſe *are* the *d* generations of the heavens & of the earth, when they were created, in the day that † Lord God made the earth and the heavens. 5 And every plant of the field *e* before it was in the earth, and every herb of the field, before it grew: for the Lord God had not *f* cauſed it to rain upon the earth, and there *was* not a man † to till the ground. 6 But there went up a miſt from the earth, and watered the whole face of the ground. 7 And the Lord God *g* formed man *of* † the duſt of the ground, & breathed *h* into his noſtrils the breath of † life, and man became a living ſoul. 8 ¶ And the Lord God planted a *i* garden eaſt-ward in Eden, and there he put † man whom he had formed. 9 And out of the ground made the Lord God to grow every *k* tree that is pleaſant to the ſight, and good for food: the tree of life alſo in the midſt of the garden, and the tree of *l* knowledge of good and evil. 10 And a *m* river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where there is gold. 12 And † gold of that land *is* good: there is bdellium, and the onyx ſtone. 13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of † Ethiopia. 14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to *n* dreſs it, and to keep it. 16 And the Lord God *o* commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat: 17 But of the tree of the knowledge of good and evil, thou *p* ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt † ſurely dye. 18 ¶ And the Lord God ſaid, *It is* *q* not good that the man ſhould be alone: I will make him an help † meet for him. 19 And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and *r* brought *them* unto Adam, to ſee what he would call them: and whatſoever Adam called every living creature, that was the name thereof. 20 And Adam † gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help meet for him. 21 And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof. 22 And the rib which the Lord God had taken from man, † made he woman, and *ſ* brought her unto the man. 23 And Adam ſaid, This is now bone of my bones, and *t* fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken *u* out of man. 24 Therfore ſhall a man *x* leave his father, & his mother, and ſhall cleave unto his wife: & they ſhall be one fleſh. 25 And they were both naked, † man and his wife, & were not *y* aſhamed.

n Pſal 128. 2 Eph. 4. 28. o 1 Sa. 15. 22. p Gen. 3 1. 2. † Heb. dying, thou ſhalt dy q Rut. 3. 1. 1 Cor. 8. 26. † Heb as before him. 1 Pet. 3. 7. r Pſal. 8. 6. † Heb called †Heb. built. Pſalm. 127. 1. ſ Prov 18. 22. Heb. 13. 4. t Eph. 5. 31. u 1 Cor 11. 8. x Mat 19. 4. 5 Pſalm 45. 10. y Deu. 28. 48

CHAP. III.

1 *Eve deceived.* 6 *Man fall.* 14 *The ſerpent is curſed.* 15 *The promiſed ſeed.* 16 *Man is puniſhed.* 21 *clothed,* 22 *and caſt out of paradiſe.*

Now the ſerpent was more *a* ſubtle than any beaſt of the field which the Lord God had made, and *b* he ſaid to † the woman, † Yea, hath God ſaid, ye ſhal not eat of every tree of † the garden? 2 And the *d* woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye *e* touch it, leſt ye dye. 4 And the ſerpent ſaid unto the woman, Ye ſhall *f* not ſurely dye. 5 For God doth know, that in the day

a 2 Cor 11. 3. b Num 22. 22 c 1 Pet 3. 8. Eccl. 4 10. † Heb yea hath God cauſe. d Pſal 58. 4. e Gen. 2. 17. f Gen. 2. 17.

g Gen. day ye eat therof, then g your eyes
3.5.10 ſhall be opened: and ye ſhall be as
Act. gods, knowing good and evil.
7.18 6 And when the woman h ſaw that
h.1 Joh the tree was good for food, and that
2.16. it was † pleaſant to the eyes, and a tree
† Heb. to be deſired to make one wiſe; ſhe
eſpire. took of the fruit thereof, and did eat,
1 Cor.17 and i gave alſo unto her husband
1 Tim. with her, and he did eat.
2.11. 7 And the eyes of them both were
k 1 Kk. k opened, & they knew that they were
6.20. naked; and they ſewed l fig-leaves to-
l Heb. gether, & made themſelves ‡ aprons.
31.33 8 And they heard the m voice of
‡ Or. the Lord God, walking in the garden
things in the † cool of the day: and Adam
to cool and his wife n hid themſelves from
about. the preſence of the LORD God a-
m Joh. mongſt the trees of the garden.
38.1. 9 And ° the Lord God called unto Adam,
† Heb & he ſaid unto him, Where art thou?
to find. 10 And he ſaid, I heard thy voice
n Adm. in the garden: and I was p afraid, be-
9.3. cauſe I was naked; and I hid my ſelf.
Rom.2 11 And he ſaid, Who told thee that
1 5. thou waſt naked? haſt thou eaten of
o 1 Joh the tree, whereof I commanded thee
5.18. that thou ſhouldeſt not eat?
† Heb. 12 And the man ſaid, p The woman
3.1.33 whom thou gaveſt to be with me, ſhe
Prov. gave me of the tree, and I did eat.
19.3. 13 And the Lord God ſaid unto the
q 2 Co. woman, What is this that thou haſt
11.3. done? And the woman ſaid, q The ſer-
1 Tim pent beguiled me, and I did eat.
2.14. 14 And the Lord God ſaid unto the
r Mat. ſerpent, Becauſe thou haſt done this,
25.41 thou art r curſed above all cattel, &
Deu. above every beaſt of the field: upon
28.30 thy belly ſhalt thou go, and duſt ſhalt
Mat. thou eat all the days of thy life.
3.33 15 And I will put ſ enmity between
Heb thee and the woman, & between thy
Gal ſeed and her ſeed: † it ſhall bruiſe thy
4. t head, and thou ſhalt bruiſe his heel.
Joh. 16 Unto the woman he ſaid, I
3.13 will greatly multiply thy ſorrow,
2. & thy conception: u in ſorrow thou
5. ſhalt bring forth children, and thy
1 Ti. deſire ſhall be to thy husband, and he
15. ſhall x rule over thee.
1 Ki. 17 And unto Adam he ſaid, Becauſe
6. thou haſt hearkned unto the voice
ch. of thy wife, & haſt eaten of the tree,
2.3. of which I commanded thee, ſaying,
com 8 Thou ſhalt not eat of it: y curſed is
9 20 ° ground for thy ſake; in ſorrow ſhalt
1 5. thou eat of it all the days of thy life.
3.19 18 z Thorns alſo and thiſtles ſhall
Jer. it bring forth to thee: and thou ſhalt
9. eat the herb of the field.
19 In the a ſweat of thy face ſhalt
5. thou eat bread, till thou return unto

the ground: for out of it waſt thou b 1 Te.
taken; for duſt thou art and unto duſt 3.6.
ſhalt thou return. Gal.4.
20 And Adam called his wives 22.
name Eve, becauſe ſhee was the c Rev.
b mother of all living. 3.18.
21 Unto Adam alſo and to his 2. Cor.
wife, did the LORD God make 5.2.3.
c coats of skins, and clothed them. d Col 3
22 And the Lord God ſaid, Behold 1.2.1.
the man is become as one of us, to e Eccl.
know good and evil: and now leſt he 5.9.
put forth his hand & take alſo of the f 1 Pet
tree of life, and d eat, & live for ever: 2.11.
23 Therfore the Lord God ſent him Heb.9
forth from ° garden of Eden, e to till 12.
° ground, from whence he was taken. Joh.14
24 So he f drove out the man: & 6.
he placed at the eaſt of the ‡ garden of g Heb.
Eden cherubims, and a g flaming 1.7.
ſword, which turned h every way, to h Rom
keep the way of the tree of life. 3.20.

CHAP. IV.

1 The birth of Cain and Abel. 8 The murther of Abel. 9 The curſe of Cain. 19 Lamech and his two wives.

A Nd Adam a knew Eve his wife, a Num
and ſhe conceived, and bare Cain, † Heb 31.17
and ſaid, I have gotten † a man from the
the LORD. man
2 And ſhe again bare his brother A- the
bel: and Abel was a keeper of ſheep, Lord.
but Cain was a tiller of the ground. Gen. 3
3 And in † proceſs of time it came 15.
to paſs, ° Cain brought of the fruit of † Heb
the ground an offering unto the Lord at the
4 And Abel he alſo brought of the end of
b firſtlings of his flock, & of the c fat dayes.
thereof: and the LORD had d reſpect b Pro.
unto Abel, and to his offering: 3.9.
5 But unto Cain, and to his offering c Nu.
he had not reſpect. And Cain was ve- 18.12
ry e wroth, and his countenance fell. d Heb.
6 And the LORD, ſaid unto Cain, 11.4.
Why art thou wroth? and why is thy e Mat.
countenance fallen? 20.15
7 If thou f doeſt well, ſhalt thou f Heb.
† not be accepted? and if thou doeſt 11.4.
not well, ſin lieth at the door. And † Or,
unto thee ſhall be g his deſire, and hope
thou ſhalt rule over him. the
8 And Cain h talked with Abel his ſeed
brother: & it came to paſs when they g Gen.
were in the field, that Cain roſe up a- 25.32
gainſt Abel his brother, & i ſlew him. h Pſal.
9 ¶ And the Lord ſaid unto Cain, 55.21
Where is Abel thy brother? and he i 1 Joh.
ſaid, I know not: Am I my bro- 3.12.
thers keeper? k Ps.
10 And he ſaid, What haſt thou 9.12.
done? ° voice of thy brothers blood Is.59.8
m crieth unto me from the ground. 44.
11 And now art thou n curſed from m Heb
the earth, which hath opened her 11.4.

mouth to receive thy brothers blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength. *o* A fugitive, and a vagabond shalt thou be in the earth.

13 And Cain said unto ye Lord, ‡ my punishment *is* greater then I can bear

14 Behold, thou hast driven me out this day from the *p* face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me, shall *q* slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven fold. And the LORD set *r* a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out *s* from the presence of the Lord, & dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, & bare Enoch: & he builded a city; and called the name of the city, *t* after the name of his son, Enoch

18 And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19 And Lamech took unto him *u* two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattel.

21 And his brothers name *was* Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-Cain, an † instructer of every artificer in brass and iron: and the sister of Tubal-Cain *was* Naamah.

23 And Lamech said unto his wives Adah and Zillah. Hear my voice ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, & a yong man to my hurt

24 If Cain shall be avenged seven fold; truly Lamech seventy and sevenfold.

25 And Adam knew his wife again; and she bare a son, & called his name Seth: for God, *said she*, hath appointed me *x* another seed in stead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then *y* began men to call upon the name of the LORD.

CHAP. V.

1 *The genealogy, age and death of the patriarchs from Adam to Noah.* 24 *The godliness and translation of Enoch.*

THis *is* the *a* book of the generations of Adam: in the day that God created man, in the *b* likeness of God made he him.

2 Male and female created he them, and blessed them, and *c* called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his *d* own likeness, after his image; and called his name Seth.

4 And ye days of Adam, after he had begotten Seth, were eight hundred years, & he begat *e* sons & daughters

5 And all the days that Adam lived were *f* nine hundred and thirty years and he *g* died.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And al the days of Seth, were nine hundred & twelve years, & he died.

9 ¶ And Enos lived ninety years, and begat ‖ Cainan.

10 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And al ye days of Enos, were nine hundred and five years, and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan, were nine hundred & ten years, & he died

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel, were eight hundred ninety and five years, and he died.

18 ¶ And Jared lived an hundred sixty & two years, & he begat Enoch.

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared, were nine hundred sixty and two years, and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah.

22 And Enoch walked with God, after he begat Methuselah, three hundred years, & begat sons & daughters.

23 And all the days of Enoch were *h* three hundred sixty and five years.

24 And

o *Psal.* 109. 10. ‡ Or *my iniquitie is greater then may be forgiven.* *Job.* 15 22. p. *Gen* 31.49 q *Job.* 15.20 21. *Lev.* 26.17 36 r *Eze.* 9.4. *Rev.* 14.9. 11. s 1. *Ch.* 16.29 *Psalm* 96.8. t *Psal.* 49.11 v *Gen.* 2.18. † Heb *whetter.* x *Gen.* 2.12 y 1 *Ki.* 8.24 *Gen.* 6.7. 31. z *Kin.* 18.24. or, *Prophanely called upon.* &c. or, *this man began to preach in the name of the Lord.* 2 *Pet.* 2.5.

a 1 *Chr* 1.1. *Mat.* 1.1. *Luke* 3.23. b *Gen.* 1.26. *Eccl.* 12.1. *Heb.* 12.9. *Iob.* 15 14. *and* 25.5. *Ephes.* 1.3. c *Gen* 2.23. *Act.* 17.26 d *Iob.* 14.4. *Psalm* 51.5. *Rom.* 5.12. *Psalm.* 14.2. 3. e *Gen.* 1.28. *Psalm* 127. 3. & 128 3.4. f *Psa.* 90.10 *Deut.* 30.20 g *Heb* 9.27. ‖ Heb *kenan* that is *to mourn* or, *lament*, *Luke* 3.37. *Eze.* 9.4. *Gen.* 6.11. h *Isa.* 57.1. 1. *Kin* 14.13

24 And Enoch *i* walked with God, and *k* he was not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah, were nine hundred sixty and nine years, and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

29 And he called his name *l* Noah, saying, This same shall *m* comfort us concerning our work & toil of our hands, because of the ground which the Lord hath *n* cursed.

30 And Lamech lived after he begat Noah, five hundred ninety & five years, and begat sons and daughters.

31 And all the days of Lamech, were seven hundred seventy and seven years and he died.

32 And Noah was *o* five hundred years old: and Noah *p* begat Shem, Ham, and Japheth.

CHAP. VI.

1 *The wickedness of the world causeth the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to *a* multiply on the face of the earth, and daughters were born unto them,

2 That the *b* sons of God *c* saw the *d* daughters of men, that they *were* fair; and they *e* took them wives of all which they chose.

3 And the Lord said, *f* My spirit shall not always strive with man, for that he also is *g* flesh: yet his days shalbe *h* an hundred & twenty years.

4 There were giants in the earth in those days: and also *i* after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old, men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* onely evil continually.

6 And *k* it repented the Lord that he had made man on the earth and it *l* grieved him at his heart.

7 And the Lord said, I will destroy man, whom I have created, from the face of the earth: † both man and beast, and ye creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah *m* found grace in the eyes of the Lord.

9 These *are* the generations of Noah: Noah was *n* a just man, *and* perfect in his generations, *and* Noah *o* walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt *p* before God: and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, *q* The end of all flesh is come before me; for the earth is *r* filled with violence through them; and behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopherwood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it of: the length of the ark *shalbe* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above: and the door of the ark shalt thou set in the side therof: *with* lower, second, and third *stories* shalt thou make it.

17 And behold, *s* I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven, *and* every thing that *is* in the earth *t* shall die.

18 But with thee will I establish my covenant: and *u* thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives *w* thee.

19 And of every living thing of all flesh, *x* two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kinde, and of cattel after their kinde: of every creeping thing of the earth after his kinde: two of every *sort* shall come *y* unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 *z* Thus did Noah; according to all

i Gen. 9.6. *Mic.* 6.8. *Heb.* 11.5. 6. *Psalm* 116.9 *Ephes.* 5.15. *Col.* 4 5. *k Heb.* 11.7 *2 Kin.* 2.11. *Luk.* 23.43 *l 1 Pet* 3.10. *Hebr.* 11.7. *m Gen* 8.21. *n Gen.* 3.17. *o Gen.* 7.6. *p Gen.* 11.26 *a Gen.* 1.28. *b Deu.* 14.1. *c 2 Pet.* 2.14. *d Mal* 2.11. *e Deu.* 7.3.4. *f 1 Pet* 3.18. *g Gal* 5.16. *h 1 Pet* 3.19. *i Ier.* 44.16 *k 1 Sa.* 15.29 *Mal.* 3 6. *l Isa.* 63.10 *Ephes.* 4.30. *† Heb from man. Rom.* 8.20. *m Heb.* 4.16. *2 Tim* 1.18. *Gen.* 19.19 *Rom.* 11.6 & 4.4 *Exod.* 33.12. 13. *Act.* 7 45. *Luk.* 1. 30. *n Rom* 1.17. *Hebr.* 11.7. *o Gen* 5.22. *2 Pet.* 2.5. *Acts* 13.36. *p Gen.* 10.9. *q Am.* 8.2. *Eze.* 7. 3.6. *Jer.* 51 13. *r Gen.* 49.5. *s Psal.* 29.10 *Gen.* 9.9. *t Rom* 6.23. *Psalm* 107. 34. *v Heb* 11.7. *Isai.* 26.20 *x Gen.* 7.2. *Psalm* 36.6. *y Iohn.* 5.40. *Iere.* 8.7. *z Heb* 11.7. *Exod.* 40.16 *1 Iohn* 5.4.

all that God commanded him, so did *a* he.

CHAP. VII.

1 *Noah entreth the ark.* 17 *The beginning, increase, and continuance of the flood.*

AND the Lord said unto Noah, *a* Come thou and all thy *b* house into the ark, for thee have *c* I seen righteous before me in this *d* generation.

2 Of every clean beast thou shalt take to thee † by sevens, the male & his female: and of beasts ye *are* not clean by two, the male & his female.

3 Of fowls also of the air by sevens, the male and the female, to keep seed alive upon ye face all the earth.

4 For yet seven days, and *e* I will cause it to rain upon the earth forty days and forty nights: and every living substance ye I have made, will I † destroy from off the face of ye earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and *f* his sons, and his wife, and his sons wives with him into the ark; † because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went *g* in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And *h* it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundreth year of Noahs life, in the second moneth, the seventeenth day of the moneth, ye same day were all the fountains of the *i* great deep broken up, and the *k* windows of heaven were opened.

12 And the rain was upon the earth *l* forty days and forty nights.

13 In the self same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kinde, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kinde, and every fowl after his kinde, every bird of every sort.

15 And they went in unto Noah into the ark *m* two and two of all flesh wherein *n* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the *n* Lord shut him in.

17 And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters *o* prevailed, and were increased greatly upon the earth: and the ark *p* went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth, and all the *q* high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the *r* mountains were covered.

21 And all flesh died, that moved upon the earth, both of fowl, and of cattel, and of beasts, and of every creeping thing that creepeth upon the earth, and *s* every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry land, died.

23 And every living substance was destroyed, which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and *t* Noah onely remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an *v* hundred and fifty dayes.

CHAP. VIII.

1 *The waters asswage.* 18 *Noah goeth forth of the ark,* 20 *buildeth an altar, and offereth sacrifice.* 21 *Gods promise to curse the earth no more.*

AND God *a* remembred Noah, & every living thing, and *b* all the cattel that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was *c* restrained.

3 And the waters returned from off the earth † continually: and *d* after the end of the hundred and fifty days, the waters were abated.

4 ¶ And the ark rested in the seventh moneth, on the seventeenth day of the moneth, upon the mountains of Ararat.

5 And the waters † decreased continually, until the tenth moneth: in the tenth *moneth*, on the first *day* of the

a Gen. 7.5.
a Isa. 26.20
2. Pet. 2.5.
Ezec. 9. 4.5.
b v. 13 Gen. 17.20
Act. 2. 39.
c Psal 33.18
Prov. 10. 9.
d Gen. 6.9.
2. Pet. 2.5.
Philip. 2. 15.
† Heb seven seven.
e Iob. 28.25
† Heb blot out.
Iob. 22 16.
f 1. Pet 3 20.
† Heb from the face of.
Prov. 22.3.
g Gen. 2. 19.
h Heb 6.17.
Zach. 1 5.6.
i Iob. 28.4.
Psalm 106.9
k Gen. 1.7.
Psalm 78.23
l 1. Sa. 3. 12.
m Isa 11.6.
n 2 Kis 4.4.5.
Isa. 57.15
Psalm 36. 6.
o Psal 69.15
Ion. 2. 4.
p Psal 104. 26.
Exod. 14.28 29.
q Iere. 3.23.
r Psal 104. 6.
s Luk. 17.27
Iob. 22 16.
2. Pet. 2.5.
t Eze. 14.14
2. Pet. 2.9.
Prov. 11. 4.
v v. 11 Gen. 8. 3.4.
Psalm 29.10
a Hab. 3.1.
Gen. 19.29
b Psal 36. 6.
c Iob. 38.37
Mat 8 9.26.
† Heb going and returning.
d Gen 7. 11.
† Heb going and abating.

e Gen. 6.16. the moneth, were the tops of the mountains seen.

Dan. 6.10. 6 ¶ And it came to pass at the end of forty days, that Noah *e* opened

f Heb. 6.17. the window of the ark which he had made:

1 Kin. 17.6. † Heb going forth and returning. 7 And he sent forth a *f* raven, which went forth † to and fro, until the waters were dried up from off the earth.

8 Also he sent forth *g* a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found *h* no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark.

g Gen. 8.8. Mat. 10.16. h Eze. 7.16. Mark. 11.25. Heb 13.

10 And he *i* stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth.

i Heb. 26.8. Psalm. 40.1.

12 And he stayed *j* yet other seven days, & sent forth the dove; which returned not again unto him any more.

k Neh. 8.18. Rom. 10.15. Jam. 5.7.

13 ¶ And it came to pass in the *k* six hundredth & first year, in the first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: & Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

l Gen. 7.11. 8.13.14.

14 And in the second moneth, on the *m* seven and twentieth day of the moneth, was the earth dried.

m Exod. 9.10. Psalm 91.11.

15 ¶ And God spake unto Noah, saying,

n Psa. 121.8. † Heb families.

16 *n* Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that is with thee of all flesh, *o* Heb both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

o Heb. 13.10. p Heb. 15. Gen. 19.19. b Psal. 36.6. c Isa. 38.17. Mat. 8.26. † Heb going and returning. d Gen. 7.11. † Heb going and returning.

18 And Noah *p* went forth, and his sons, and his wife, and his sons wives † with him:

a Heb. 3.1. Ephes. 5.2. Gen. 4.10. 2 Cor. 2.15. Am. 5.21. Lev. 26.19.

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their † kindes, went forth out of the ark.

20 ¶ And Noah builded *q* an altar unto the Lord, & took of every clean beast, & of every clean fowl, & offered burnt-offerings on the altar.

q Heb. 13.10.

21 And the Lord smelled † a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans heart *is* evil from his youth: neither will I again smite any more every living thing, as I have *q* done.

r Gen. 8.21. † Heb. As yet all the dayes of the earth.

22 † While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAP. IX.

1 God blesseth Noah. 9 The covenant. 13 by the rain-bow. 20 Noah planteth a vineyard, 21 he is drunken, 25 curseth Canaan, 26 & blesseth Shem, 28 & dyeth.

AND God *a* blessed Noah and his sons, and said unto them, *b* Be fruitful, and multiply, and replenish the earth.

a Gen. 2.3. b Gen. 1.28. Psalm 128.3.

2 And the *c* fear of you, & the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.

c Gen. 35.5. Exo. 23.27. 34.24. Deut. 2.25. 11.25. Josh. 2.9. 1 Chron. 14.17. Psalm 105.24. Isa. 14.6. Dan. 8.24. d Gen. 1.29. e Lev. 11.2. f Gen. 1.29. g Deut. 12.16. 15.23. h Exod. 21.28. Gen. 9.12. i Exod. 21.28. k Act. 17.26. l Job. 34.19. Mat. 10.29. Rom. 13.4. m Gen. 1.27. o Gen. 1.28. p Gen. 6.7. q Isa. 54.9. r Gen. 22.17. Rom. 1.3. 1 Pal. 14.9. t Gen. 8.21.

3 Every moving thing that *d* liveth, shall be *e* meat for you, even *f* as the green herb, have I given you all things:

4 But flesh, with the life thereof, *which is* the *g* blood thereof, shall you not eat.

5 And surely your blood of your lives will I *h* require: at the hand of *i* every beast will I require it; and at the hand of man, at the hand of every *k* mans brother will I require the life of man.

6 *l* Whoso sheddeth mans blood, *m* by man shall his blood be shed: for *n* in the image of God made he man.

7 And you, *o* be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, *p* behold, I establish *q* my covenant with you, and with your *r* seed after you,

10 And with *s* every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood *t* to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

a Gen. 7.5. all that God commanded him, so did he.

CHAP. VII.

1 *Noah entreth the ark.* 17 *The beginning, increase, and continuance of the flood.*

a Isa. 26.20. 2. Pet. 2.5. Ezek. 9. 4 5. b v. 13. Gen. 17.20 Act. 2. 39. c Psal. 33.18 Prov. 10. 9. d Gen. 6.9. 2. Pet. 2.5. Philip. 2. 15. † Heb Seven seven. e Iob. 28.25 † Heb blot out. Iob. 22 16. f 1. Pet 3 20. † Heb from the face of. Prov. 22.3. g Gen. 2. 19. h Heb windows of heaven. 6.17. Zach. 14.6. Iob. 28.4. Psalm. 106.9 i Gen. 1.7. Psalm 148.4 Psalm. 33.7 k Gen. 8. 2. Psalm. 104. 9. l Gen. 7. 14. Psalm. 104. 29. Isa. 11.6.

AND the Lord said unto Noah, a Come thou and all thy b house into the ark, for thee have c I seen righteous before me in this d generation.

2 Of every clean beast thou shalt take to thee † by sevens, the male & his female: and of beasts ỹ are not clean by two, the male & his female.

3 Of fowls also of the air by sevens, the male and the female, to keep seed alive upon ỹ face all the earth.

4 For yet seven days, and e I will cause it to rain upon the earth forty days and forty nights: and every living substance ỹ I have made, will I † destroy from off the face of ỹ earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah was six hundred years old, when the flood of waters was upon the earth.

7 ¶ And Noah went in, and f his sons, and his wife, and his sons wives with him into the ark; † because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went g in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And h it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundreth year of Noahs life, in the second moneth, the seventeenth day of the moneth, ỹ same day were all the fountains of the i great deep broken up, and the k windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the self same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kinde, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kinde, and every fowl after his kinde, every bird of every sort.

15 And they went in unto Noah into the ark m two and two of all flesh wherein ỹ the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the n Lord shut him in.

17 And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters o prevailed, and were increased greatly upon the earth: and the ark p went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth, and all the q high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the r mountains were covered.

21 And all flesh died, that moved upon the earth, both of fowl, and of cattel, and of beasts, and of every creeping thing that creepeth upon the earth, and s every man.

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed, which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and t Noah onely remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an v hundred and fifty dayes.

CHAP. VIII.

1 *The waters assuage.* 18 *Noah goeth forth of the ark,* 20 *buildeth an altar, and offereth sacrifice.* 21 *Gods promise to curse the earth no more.*

AND God a remembred Noah, & every living thing, and b all the cattel that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was c restrained.

3 And the waters returned from off the earth † continually: and d after the end of the hundred and fifty days, the waters were abated.

4 ¶ And the ark rested in the seventh moneth, on the seventeenth day of the moneth, upon the mountains of Ararat.

5 And the waters † decreased continually, until the tenth moneth: in the tenth moneth, on the first day of

n 2 Kin. 4.4.5. Isa. 57.15 Psalm 36. 6. o Psal. 69.1 Jon 2. 4. p Psal. 104. 26. Exod. 14.28 29. q Gen. 7. 19. r Psal. 104. 6. s Luk. 17.27 Iob. 12 16. 2. Pet. 2.5. t Eze. 14.14 2. Pet. 2.9. Prov. 11. 4. v v. 11 Gen. 8. 3.4. Psalm 29.10

a Hab. 3.2. Gen. 19.29 b Psal. 36. 6. c Iob. 38.37 Mat 8 9.26. † Heb going and returning. d Gen 7. 11. † Heb going and re-

the tenth

the moneth, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah *e* opened ye window of ye ark wch he had made.

7 And he sent forth a *f* raven, wch went forth † to and fro, until ye waters were dried up from of ye earth.

8 Also he sent forth *g* a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found *h* no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand and took her, and pulled her in unto him into the ark.

10 And he *i* stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her mouth *was k* an olive-leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed *l* yet other seven days, & sent forth ye dove wch returned not again unto him any more.

13 ¶ And it came to pass in ye six hundredth & first year, in the first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: & Noah removed ye covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second moneth, on the *m* seven and twentieth day of the moneth, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 *n* Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing ye is with thee of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah *o* went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their † kindes, went forth out of the ark.

20 ¶ And Noah builded *p* an altar unto the Lord, & took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the Lord smelled † a sweet savor, and the Lord said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans heart *is* evil from his youth: neither will I again smite any more every living thing, as I have *q* done.

22 † While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAP. IX.

1 *God blesseth Noah.* 9 *The covenant* 13 *by the rain-bow.* 20 *Noah planteth a vineyard,* 21 *he is drunken,* 25 *curseth Canaan,* 26 *blesseth Shem,* 28 *& dyeth*

AND God *a* blessed Noah and his sons, and said unto them, *b* Be fruitful, and multiply, and replenish the earth.

2 And the *c* fear of you, & the dread of you shall be upon every beast of ye earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.

3 Every moving thing that *d* liveth, shall be *e* meat for you, even *f* as the green herb, have I given you all things:

4 But flesh, with the life thereof, *which is* the *g* blood thereof, shall you not eat.

5 And surely your blood of your lives will I *h* require: at the hand of *i* every beast wil I require it; and at the hand of man, at the hand of every *k* mans brother will I require the life of man.

6 *l* Whoso sheddeth mans blood, *m* by man shall his blood be shed: for *n* in the image of God made he man.

7 And you, *o* be ye fruitful, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, *p* behold, I establish *q* my covenant with you, and with your *r* seed after you.

10 And with *s* every living creature that *is* with you, of the fowl, of ye cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shal there any more be a flood to *t* destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

e Gen. 6.16. *Dan.* 6.10. *f* Iudg. 6.37. 1. Kin. 17.6. † Heb *going forth and returning.* *g* vers 10.11 *Mat.* 10.16 *h* Eze. 7.16. *Matth.* 11.28 *Iob* 16.33. *i* Isai. 26.8. *Psalm.* 40.1. *k* Neh. 8.15. *Roma.* 10.15 *Jam.* 5.7. *m* Gen 7.11. 13.14 *n* Zac. 9.10. *Psalm* 91.11 *o* Psa. 121.8 † Heb *families.* *p* Heb 13.10 15. *Rom.* 12.1. † Heb *a savour of rest.* *Ephes.* 5.2. *Son.* 4.10. 2. Cor. 2.15. *Am.* 5.21. *Lev.* 26.19

q 2. Pet 3.7. *Iob,* 22.20. † Heb. *As yet all the dayes of the earth.* *a* Gen 2.3. *b* Gen 1.28. *Psalm* 128.3 *c* Gen. 35.5. *Lev.* 26.22 *Iob* 5.23. *d* Iob. 22.8. *e* Lev. 11.3. *f* Gen 1.29. *g* Gen. 4 *Lev.* 17.11 *h* Psal. 9.12. *i* Exod 21.28 *k* Act. 17.26 *l* Iob. 34.19 *m* Nu. 35.29 *Rom.* 13.4. *n* Gen 1.27. *o* Gen 1.28. *p* Gen 6.7. *q* Isa. 54.9. *r* Gen 22.7. *Rom.* 1.3. *s* Psal. 145.9 *t* Gen 8.21.

u 1 Ez 1.18. Iob.22 15.16 Rev. 4.3. x Iosh. 4.2.3. and 22 11. y Gen 8.21. Exod. 28.12 z Gen. 41.32 a Prov 12.11 Gen. 25.27 b Gen. 6.9. 1.Cor. 10.12 c Prov 20.1. d Pro. 30.17 Gal. 6.1. e Gen. 48.15 Deut. 28.18 f Ioh. 8.34. g Psal. 144. 15. Heb. 11.16 Ro.9.5 ‡ Or. perswade. Hos. 2.14. Act. 17.4. h Eph. 3.6.13 Rom. 11.12 i Heb. 11.9. 10. Mal.2 12.

13 I doe set my *u* bowe in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bowe shall be *x* seen in the cloud.

15 And I will remember my covenant which *is* between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bowe shall be in the cloud, and I will look upon it, that I may *y* remember the everlasting covenant between God and every living creature of all flesh *y* is upon *y* earth.

17 And God said unto Noah, This *is z* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began *to be* an *a* husbandman, and he planted a vineyard.

21 And he drank of the wine, and *b* was [illegible] drunken, and he was *c* uncovered within his tent.

22 And Ham the father of Canaan saw the nakedness of his father, and *d* told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, & covered the nakedness of their father, & their faces *were* backward, and they saw not their fathers nakedness.

24 And Noah awoke from his wine, and knew what his yonger son had done unto him.

25 And he said, *e* Cursed be Canaan; *f* a servant of servants shall he be unto his brethren.

26 And he said, *g* Blessed be the Lord God of Shem; and Canaan shall be his servant.

27 God shall ‡ inlarge Japheth, and he shall *h* dwel in the *i* tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty yeers.

29 And all the days of Noah were nine hundred and fifty yeers, and he dyed.

CHAP. X.

1 Noahs generations. 2 The sons of Japheth, 6 and of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

a Gen. 8.1.

NOw these are the *a* generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

b 1.Ch. 1.5. c Ier. 25.22 d 1 Ch. 4.40. Psalm 105. 27. ‡ that is a Rebel. 2 Thess 2.3. e Ier. 16.16 Rev. 17.6. Ezech. 13.18 f Gen. 6.4. g Psal 52.7. 2.Chr. 28.22 h Zac. 5.1. ‡ Or, bee went out into Assyria. v. 22. i Jon. 1.2. Nah. 3.1.2. k Psal 37.35 Gen. 4 17. Lev. 18.25 l Gen 14.13 19. ‡ that is, of the Iews Num. 24.24 † Heb great. Gen. 5.32. m Act. 2.9. n 2 Ki. 15.19 o Iob. 1.1.

2 The *b* sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the *c* Isles of the Gentiles divided in their lands: every one after his tongue, after their families, in their nations.

6 ¶ And the sons of *d* Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat ‡ Nimrod: he began to be a mighty one in the earth.

9 He was *e* a mighty hunter *f* before the Lord: wherefore it is said; Even *g* as Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdom was Babel, & Erech, and Accad, and Calneh, in the land of *h* Shinar.

11 Out of that land ‡ went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah.

12 And Resen, between Niniveh and Calah: the same *is* a *i* great city.

13 And Mizraim begat Ludim, and Anamim, & Lehabim, & Naphtuhim.

14 And Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim.

15 ¶ And Canaan begat Sidon his first-born, and Heth.

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 *k* These are the sons of Ham, after their families, after their tongues, in their countreys, *and* in their nations.

21 ¶ Unto Shem also the *l* father of all the children ‡ of Eber, the brother of Japheth the † elder, even to him were *children* born.

22 The children of Shem, *m* Elam, & *n* Ashur, & Arphaxad, & Lud, & Aram.

23 And the children of Aram, *o* Uz, and Hull, and Gether, and Mash.

24 And

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons; the name of one *was* *p* Peleg, for in his dayes was the earth divided; and his brothers name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, & Abimael, & Sheba,

29 And *q* Ophir, & *r* Havilah, & Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a *s* mount of the east.

31 These *are* the sons of Shem, after *t* their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 One language in the world. 3 Babel is built. 5 Languages confounded. 10 The generations of Shem. 27 and of Terah.

AND the whole *a* earth was of one † language, and of one speech.

2 And it came to pass as they *b* journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And they said one to another, *c* Go to, Let us make brick, and burn them throughly. And they had *d* brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city, and a tower, whose *e* top *may reach* unto heaven, and let us make us *f* a name, lest we be *g* scattered abroad upon the face of the whole earth.

5 And the Lord *h* came down to see the city, and the tower, which the *i* children of men builded.

6 And the Lord said, *k* Behold, the people *is* one, and they have all one language: and this they begin to do; and now nothing will be *l* restrained from them, which they have imagined to do.

7 Go to, *m* let us go down, and there *n* confound their language, that they may not understand one anothers speech.

8 So the LORD *p* scattered them abroad from thence upon the face of all the earth: and they *q* left off to build the city.

9 Therefore is the name of it called Babel, because the Lord did there *r* confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

10 ¶ These are the generations of Shem, Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived after he begat Arphaxad, five hundred years, and begat sons and daughters.

12 And Arphaxad lived five and thirty years, and *s* begat † Salah.

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber, four hundred and three years, and *t* begat sons and daughters.

16 And Eber lived four and thirty years, and begat † Peleg.

17 And Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat † Serug.

21 And Reu lived after he begat Serug, two hundred & seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah.

25 And Nahor lived after he begat Terah, an hundred and nineteen years, and begat sons & daughters.

26 And Terah lived seventy years, and begat † Abram, Nahor, & Haran.

27 Now these *are* the generations of Terah: Terah begat Abram, Nahor, and † Haran; & Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in *x* Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* *u* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and

30 But Sarai was barren: she had no childe.

31 And *z* Terah took Abram his son, & Lot the son of Haran his son's

a Act. 7.4. Gen. 24.10 and 29.4.

with them from Ur of ye Chaldees, to go into ye land of Canaan: & they came unto a Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 God blesseth Abram with a promise of Christ: 7 Canaan promised him: 11 He feigns his wife to be his sister.

a Act. 7.11. b 2 Cor. 6.17. Rev. 18.4. c Heb. 11.8. d Rom. 4.11. Gal. 3.7. e Gal. 3.14. f Gal. 3.28. Rom. 4.11. g Heb. 11.8. Mat. 16.24 h Gen. 14.14 i Gen. 10.19 k Heb. 11.9. l Iohn. 4.5. m Deu. 12.30 n Psal. 47.1. o Rom. 9.7.8. p Heb. 11.13 q Psa. 56.8. r Act. 14.22 Psal. 34.19 s Deu. 8.7.8. Psalm 107.34. t Mat. 4.7. v Gal. 4.24 Rom. 1.14.

NOw the Lord a had said unto Abram, b Get thee out of thy countrey, and from thy kinred, and from thy fathers house, unto a land that I will c shew thee.

2 And I will make of thee d a great nation, and I will e bless thee, and make thy name great; and thou shalt be a blessing.

3 And I will bless them that bless thee, and curse him that curseth thee: and f in thee shall all families of the earth be blessed.

4 So Abram g departed, as the Lord had spoken unto him, and Lot went with him: and Abram was seventy and five years old when he g departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls that they had h gotten in Haran; and they went forth to go into the i land of Canaan, and into the land of Canaan they came.

6 ¶ And Abram k passed through the land unto the place of l Sichem, unto the plain of Moreh. And the m Canaanite was then in the land.

7 And the Lord n appeared unto Abram, and said, Unto o thy seed will I give this land: and there builded he an p altar unto the Lord, who appeared unto him.

8 And he q removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the Name of the LORD.

9 And Abram journeyed, going on still toward the south.

10 ¶ And there was r a famine s in the land, and Abram t went down into Egypt, to sojourn there: for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art v a fair woman to look upon.

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will x kill me, but they will save thee alive.

13 y Say, I pray thee, thou art z my sister, that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians a beheld the woman, that she was very fair.

15 The b princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaohs c house.

16 And he intreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the Lord d plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 And Pharaoh called Abram, and said, What is this e that thou hast done unto me? Why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and thy f sent him away, & his wife, & all ye he had.

CHAP. XIII.

1 Abram and Lot return out of Egypt: 7 They part asunder: 10 Lot goeth to Sodom. 14 God reneweth the promise to Abram: 18 He buildeth an altar.

AND Abram a went up out of Egypt, he, and his wife, and all ye he had, & Lot with him, into ye b south.

2 And Abram was c very rich in cattel, in silver, and in gold.

3 And he d went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el, and Hai;

4 Unto the place of the altar, which he had e made there at the first: and there Abram called on the name of the LORD.

5 And Lot also which went with Abram f had flocks, & herds, & tents.

6 And the land was not able to bear them, ye they might g dwell together: for their substance was great, so ye they could not dwell together.

7 And there was a h strife between the herd-men of Abrams cattel, and the herd-men of Lots cattel: and the Canaanite & the Perizzite i dwelled then in the land.

x 1.8. 27.1. Rom. 3.6. y Gen. 9.21. Prov. 20.8. z Pr. 29.2. Gen. 20.1. a Mat. 5.28. Gen. 39.7. b Pr. 29.1. c Ps. 2.9. d Psal. 105.14. 1. Chr. 21.22. Iob. 34.19. Heb. 13.4. e 1.82. 15.21. f Exo. 18.27. Prov. 21.1. a Isa. 31.1. b Gen. 12.9. c Prov. 10.22. Mat. 6.33. 1. Tim. 4.8. d Gen. 12.6. e Prov. 3.9. Gen. 12.8. f Eph. 4.28. g 1. Ti. 6.9. h Gen. 21.25. i Neh. 5.9.

8 And

8 And Abram said unto Lot, *k* Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 Is not the whole land before *r* thee? Separate thy self, I pray thee, from me; *l* if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was m* well-watered every where, before the Lord destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot *n* chose him all the plain of Jordan: and Lot journeyed east; and they separated them selves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and *o* sinners before the Lord, exceedingly.

14 ¶ And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

15 For all the land which thou seest, *p* to thee will I give it, and to *q* thy seed *r* for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the *s* dust of the earth, *then* shall thy seed also be numbred.

17 Arise, walk through the land, in the *t* length of it, and in the bredth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there *u* an altar unto the Lord.

CHAP. XIV.

1 *The battel of the kings.* 12 *Lot taken,* 14 *is rescued by Abram.* 18 *Melchizedec blesseth Abram.*

AND it came to pass in the days of Amraphel king of *a* Shinar, Arioch king of Ellasar, Chedorlaomer king of *b* Elam, and Tidal king of nations;

2 *That these* made war w̄ Bera king of Sodom, and w̄ Birsha king of Gomorrah, Shinab king of Admah, and Shemeber, king of Zeboiim, and the king of Bela, which is *c* Zoar.

3 All these were joyned together in the vale of Siddim, w̄ is ȳ *d* salt sea.

4 Twelve years they *e* served Chedorlaomer, and in the thirteenth year they *f* rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the *g* Rephaims in *h* Ashteroth-Karnaim, and the *i* Zuzims in Ham, and the *k* Emims in Shaveh-Kirjathaim;

6 And the *l* Horites in their mount Seir, unto *m* El-paran, which is by the wilderness.

7 And they returned, and came to En-Mishpat, which is Kadesh, and smote all the country of the *n* Amalekites, and also the Amorites, that dwelt in *o* Hazezon-Tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar) and they joyned battle with them in the vale of Siddim;

9 With Chedorlaomer ȳ king of Elam, & with Tidal king of nations, & Amraphel king of Shinar, & Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits: & the kings of Sodom & Gomorrah fled, & *p* fell there: & they that remained fled to the mountain.

11 And they took all the *q* goods of Sodom and Gomorrah, and all their *r* victuals, and went their way.

12 And they took *s* Lot, Abrams brothers son (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had escaped, and told Abram the *t* Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his *u* brother was taken captive, he armed his trained *servants*, *w* born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

15 And he *x* divided himself against them, he and his servants by night, and smote them, and pursued them unto Hoba, which *is* on the left hand of Damascus.

16 And he *y* brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to *z* meet him (after his return from ȳ slaughter of Chedorlaomer, & of the kings that *were* with him) at ȳ valley of Shaveh, which *is* the *a* kings dale.

18 And *b* Melchizedec king of Salem brought

k Pro. 15.8. Mat. 5 9. 1 1. C 6.7. Heb. 12.14 Psalm 120.7 m Psa 66.12 n Gen. 19.17 1. Pet. 2.15. o Gen. 19.7. Eze. 16.49 p Act. 7.5. Hebr. 11.9. q Gen. 12.7. and 26 4. Deu 34.4. r Isa. 63.18 Mat. 5.5. s Gen 15.5. and 22.17 and 32 12. Hebr. 11.12 Rev. 7.9. t Hebr 11.16 Eze. 3.18. 19. u Gen 12.7.

a Gen. 10.10 b Gen. 10.22 c Gen. 19.20 Deut. 29.23 Josh. 12.23.

d Ios. 3.16. Psalm 107. 34. e Gen. 9.26. f Eze. 17.15. g Deu. 2.11. h Iosh 13.31. Deut. 1.4. i Deu. 2.20. k Deu 2.10. l Deut 2.22. m Hab 3.3. Gen. 21.21. n Gen 36.12 o 2 Chr 20.2. Sam. 1. 13. p Iosh. 8.24. q Gen. 12.5. r Deut 28.31. 33.51. s Gen. 13.11 Rev. 18 4. t Ion. 1.9. v Gen 11.27. w Gen. 15.3. & 23.6 x Psal 112.5 1. Sam 10.9. y Isa. 41.2. 1. Sam 30.18 z Prov 29.4. a 2 Sa. 18.18. b Psal 110.4 Hebr. 7.1.

brought *c* forth bread & wine: & he *was* the *d* priest of the most high God.

19 And he *e* blessed him, and said, *f* Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And *g* blessed be the most high God, which hath *h* delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thy self.

22 And Abram said to the king of Sodom, I have *i* lift up my hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not *k* take from a thred even to a shoe-latchet, and that I will not take any thing that is thine, *l* lest thou shouldest say, I have made Abram rich:

24 Save only that *w* the yong men have eaten, & the portion of the men which went with me, Aner, Eshcol, & Mamre; let them take their portion.

CHAP. XV.

1 Abram is encouraged. 4 A son is promised: 6 He is justified by faith. 7 Canaan is promised again, and confirmed by a sign, 12 and a vision.

AFfter these things the word of the LORD came unto Abram *a* in a vision, Saying, *b* Fear not, Abram: I *am* thy *c* shield, *and* thy exceeding *d* great reward.

2 And Abram said, Lord God, what wilt thou give me, *e* seeing I go childeless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and lo, *f* one born in my house is mine heir.

4 And behold, the word of the Lord *came* unto him, saying, This shall not be thine heir, but he that shall come forth out of thine own *g* bowels, shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the *h* stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 And he *i* beleeved *k* in the Lord; and *l* he counted it to him for righteousness.

7 And he said unto him, I *am* the Lord that brought thee out of *m* Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, *n* whereby shall I know that I shall inherit it?

9 And he said unto him, *o* Take me an heifer of three yeers old, and a she-goat of three yeers old, and a ram of three yeers old, and a turtle dove, and a young pigeon.

10 And he took unto him all these, and *p* divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the *q* fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, *r* a deep sleep fel upon Abram, and lo, an horror of great *s* darkness fell upon him.

13 And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is t* not theirs, and shall serve them, and they shall afflict them *v* four hundred yeers.

14 And also that nation whom they shall serve will *x* I judge: and afterwards shall they come out with *y* great substance.

15 And thou shalt go to *z* thy fathers in peace; thou shalt be buried in a good old age.

16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not *a* yet full.

17 And it came to pass, *y* when the sun went down, and it was dark, behold, a smoking furnace, & a † burning lamp *y* passed between those pieces.

18 In that same day the Lord made a covenant with Abram, saying, *b* Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 Sarai giveth Hagar to Abram. 4 Hagar being afflicted, runneth away: 7 An angel sendeth her back. 15 Ishmael is born.

NOw Sarai Abrams wife *a* bare him no children: and she had an *b* handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold, now the Lord hath *c* restrained me from bearing: I pray thee go in unto my maid; it may be that I may † obtain children by her: and Abram *d* hearkned to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid, the Egyptian, after Abram had dwelt *e* ten yeers in the land of Canaan, and gave her to her husband Abram to be his *f* wife

a Heb 7.1. Joh.6. 35. Gal.6 10. d Heb 7.3. e Nu. 6.23. f Eph. 1.3.6. g Gen. 9.26. h Psal 44.3. i Dan. 12.7. Rev. 10.5.6 k 2.Ki 5.20. l.Kin. 13.8. l Est.9 15.16 a Act. 10.10 b Dan 10.7. c Psal 5.12. d Pro. 11. e Psal 127.3. f E.. 2.7. g .S. 7.12. h Ro. 9.7.8. i Rom 4.10. k Rom 4.3. l Rom 4.2.3. 2.Cor. 5.19. m Gen 12.1. n Judg 6.17. Luk.1. 18. o Psal 50.5. Lev.1. 2.

p Jer. 38.13. 2 Tim. 2.15. q Mat. 13.4. Ezek. 17.3.7 r Gen. 2.21. s Psal. 35.4. t Gen. 17.8. Psalm. 105. 11.12 v Gen. 21.9. Gal. 3.17. x Psa. 51.4 y Exo. 12.35 36. z Eccl. 12.7. Iob. 5. 26. a Ier. 51.23 Mat. 23.32. 1.Thes 2.16. † Heb a lamp of fire. b Gen. 12.7. and 13 15. Deut. 34.4. a Gen. 24.21 b Gen. 12.16 c Gen. 20.18 † Heb be builded by her. d Gen. 3.6. e Gen. 12.4 f Gal. 4.22.

4 And

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was *g* despised in her eyes.

5 And Sarai said unto Abram, *h* My wrong *be* upon thee: I have given my maid into thy bosome; and when she saw that she had conceived, I was despised in her eyes: the Lord *i* judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is k* in thy hand, do to her as it pleaseth thee. And when Sarai *l* dealt hardly with her, she *m* fled from her face.

7 ¶ And the angel of the LORD *n* found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And he said, Hagar, Sarais maid, *o* whence camest thou? and whither wilt thou go? and she said, *p* I flee from the face of my mistress Sarai.

9 And the angel of the Lord said unto her, Return to thy mistress, and *q* submit thy self under her hands.

10 And the angel of the Lord said unto her, I will *r* multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 And the angel of the Lord said unto her, Behold, thou *art* with childe, and shalt bear a son, and shalt call his name Ishmael: because the Lord *s* hath heard thy affliction.

12 And he will be a wilde man: his hand *will be t* against every man, and every mans hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the Lord that spake unto her, *u* Thou God seest me: for she said, Have I also here *x* looked after him that seeth me?

14 Wherefore the well was called ‡ Beer-lahai-roi, behold, *it is* between Cadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael.

16 ¶ And Abram *was* fourscore and six yeares old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 *The covenant is renewed.* 5 *Abrams name is changed.* 10 *Circumcision instituted.* 15 *Sarais name changed.* 16 *Isaac promised.*

AND when Abram was ninety yeers old and nine, the Lord *a* appeared to Abram, and said unto him, I *am* the *b* Almighty God: *c* walk before me, and be thou perfect.

2 And I will make my covenant *d* between me and thee, and will multiply thee exceedingly.

3 And Abram *e* fell on his face, and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be *f* a father of many nations.

5 Neither shal thy name any more be called Abram, but thy name shall be Abraham: for a *g* father of many nations have I made thee.

6 And I will make thee exceeding fruitful, & I will make nations of thee, and *h* kings shall come out of thee.

7 And I will establish my covenant between me and thee, and *i* thy seed after thee, in their generations, for an *k* everlasting covenant, to be *l* a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for *m* an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This is *n* my covenant, which ye shall keep between me and you, and thy seed after thee: every *o* man-child among you shall be *p* circumcised.

11 And ye shall circumcise the flesh of your foreskin, & it shall be a token of the covenant betwixt me and you.

12 And he that is † eight days old, shall be circumcised among you, every manchilde in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in *q* your flesh for an everlasting covenant

14 And the uncircumcised manchilde, whose flesh of his foreskin is not circumcised, that soul shall be *r* cut off from his people: he hath *s* broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.

16 And I will *t* bless her, and give thee a son also of her; yea, I will bless her, and she shall be *a mother* of *u* nations: kings of people shall be of her.

17 Then Abraham fel upon his face, and *x* laughed, and said in his heart, Shall *a childe be* born unto him that is an hundred yeers old, and shall Sarah, that is ninety yeers old, bear?

18 And

g Pro. 30.21 23. h Pro. 14.29 11.Sa. 24.13 k Gen 24.10 Prov. 15.1. 1. Pet. 3.7. l Prov 29.19 m Ecc 10. 4. n Prov 15.3. o Gen 3.9. p 1 Sa 26.19. q Tit. 2.9. 1. Pet. 2.18. r Gen. 25.13 Psalm 83.7. s Exod 3.7. Iob 38 41. t Psal. 68.30 u Psa. 25.18 and 9. 13. x Gen. 32.30 ‡ that is, the well of him that liveth and seeth me. Psal. 36.9.

a Gen. 12.1. b Psal 115.3 c Psal 16.9.

d Rom 3.24. 1. Cor 4.7. e v.17 Dan.8 19. f Rom 4.16. Gal.3. 28.29 g Rom 4. 17. Neh. 9.7. h Mat 1.1. i Ro.9 8.9. k Luk 1.67. 72. l Heb. 8.10. Lev. 26.12 m Heb 9.15. 2. Pet. 1.11. n Exo. 12.11 Col.2. 12. Rom. 4.11. o Gal. 3.28. p Deu 10.16 Rom. 2 29. † Heb a son of eight days. q Rom 2.28. r Exo. 4.24. s 1 Cor 11.27 29. t Gen. 1 28. v 1 Pet 3.6. Gal 4. 26. x Rom 4.19. 20. Iohn. 8 56.

18 And Abraham said unto God, O that Ishmael might live y before thee!

19 And God said, z Sarah thy wife shall bear thee a son indeed, and thou shalt call his name a Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly: b twelve princes shall he beget, and I will make him a great nation.

21 But c my covenant wil I establish with Isaac whom Sarah shall bear unto thee, at this set time, in the next yeer.

22 And he left off talking w him, and God d went up from Abraham.

23 ¶ And Abraham e took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abrahams house; and f circumcised the flesh of their foreskin, in the g self same day, as God had said unto him.

24 And Abraham was h ninety yeers old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen yeers old, when he was circumcised in the flesh of his foreskin.

26 In the self same day was Abraham circumcised, & Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised i with him.

CHAP. XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for it.

AND the Lord a appeared unto him in the plains of Mamre: & he sat in the tent door, in the heat of the day.

2 And he lift up his eyes, and looked, and lo, b three men stood by him: & when he saw them, he ran to meet them from the tent door, and d bowed himself toward the ground.

3 And said, My Lord, if now I have found e favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and f wash your feet, and rest your selves under the tree.

5 And I wil fetch a morsel of g bread, and h comfort ye your hearts; after that you shall pass on: for i therefore are you come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly k three measures of l fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf m tender and good, and gave it unto a yong man: and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them: and he n stood by them under the tree, & they did o eat.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the p tent.

10 And he said, I will certainly q return unto thee according to the time of life; And lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old, and r well stricken in age: and it ceased to be with Sarah after the s manner of women.

12 Therefore Sarah t laughed within her self, saying, After I am waxed old, shall I have pleasure, u my lord being old also?

13 And the Lord said unto Abraham, x Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing y too hard for the Lord? at the time appointed z will I return unto thee, according to the time of life, & Sarah shall have a son.

15 Then Sarah a denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou diest laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them b to bring them on the way.

17 And the Lord said, shal I hide from Abraham that thing which c I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed d in him?

19 For e I know him, that he will f command his children, and his houshould after him, and they shall keep the way of the Lord, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the Lord said, Because the g cry of Sodom and Gomorrah is great, and because their sin is very grievous:

21 I h will go down now, & see whether they have done altogether according

y Psal 4.6. Isa. 59.2. Psalm 41.12 Gen. 4 12.14 z Gen. 18.10 and 21.6. a Gal. 4.28. Rom. 9.7.8. b Gen 25.12 Act. 7. 8. c Rom 9.5.6. Luk. 1. 55.72 Gal. 3.29. d Gen. 35.13. e Mat 16.24 f Rom. 4.11. g Psal 119. 60. h Gen. 12.4. Prov. 10.7. i Gen. 18.19

a Iam. 2.22. b Heb. 13.2. c Rom 12.13 d Gen. 23.7. e Gen. 32.5. f Gen. 19.2. g Mat 6.11. h Isa. 3.1. i Gen. 19.8.

k Mat 13.33. l Gen. 4.4. m Mal 1.14. n Neh. 12.44 Gal. 5. 13. o Iud. 13.16. p Gen. 24.67 q Rom 9.8.9. r Luk. 1.7.18 s Lev. 15.19 Rom. 4.19. t v 13. Gen. 9 21. v 1. Pet 3.6. x Ioh. 2.25. y Luk. 1.37. z Mic. 7.18. Luk. 1. 13.18 a Gen. 4.10. b Act. 20.38 Rom. 15.24 c 2. Ch 20.7. Amos 3.7. Ioh. 15.15. Psalm. 25.14 d Gen. 12.3. Act 3. 25. Gal. 3.8. e Psal. 1.6. 2. Tim. 2.19. f Deu. 6.7. g Gen 4.10. h Gen 11.5.

i Exod 33.5. ding to the cry of it, which is come unto me: and if not, I will *i* know.

k Ier. 5.1. 21 And the men turned their faces from thence, and went toward So-

l Heb. 9.19. dom: but Abraham *k* stood yet before the LORD.

Jam. 4.8. 23 ¶ And Abraham *l* drew neer, and said, Wilt thou also destroy *m* the

m Ez. 20.47 righteous with the wicked?

n Job. 5.22. 24 Peradventure there be fifty righteous within the city, *n* wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

o Ier. 5. 1. 25 That be far from thee to do after this manner, to slay the righteous with

Ezek. 22.30 the wicked: and that the righteous should be as the wicked, that be far

Isa. 65 8. from thee: *o* shall not the judge of all the earth do right?

p Gen. 3.19. 26 And the Lord said, If I finde in Sodom fifty righteous within the ci-

Job. 4. 19 ty, then will I spare *p* all the place for their sakes.

Esa. 12.7. 27 And Abraham answered, and

2 Cor. 5.2. said, Behold now, I have taken upon me to speak unto the LORD, which

Isa. 5.8. am *p but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous; wilt thou de-

Luk. 5. 8. stroy all the city *for lack* of five? and he said, If I finde there forty and five:

q Heb. 4.16. I will not destroy *it*.

Ephe. 6.18. 29 And he spake unto him *q* yet again, and said, Peradventure there

1 Pet. 2.18 shall be forty found there: and he said,

r Psal. 9.12. I will not do it for forties sake.

30 And he said unto him, *r* Oh let not

and 10 the Lord be angry, and I will speak:

17. Peradventure there shall thirty be

s Luk. 18.1. found there: and he said, I will not do *it*, if I finde thirty there.

and 31 And he said, Behold now, *s* I

11.8. have taken upon me to speak unto the

1 Jon. 5.16. Lord: Peradventure there shall be twenty found there: and he said, I

Jer 4. will not destroy *it* for twenties sake.

11. 32 And he said, Oh let not the Lord

Ezech. 16.48 be angry, and I will speak yet but *this*

Mat. 7.7. once: Peradventure ten shall be found there: and he said, *t* I will not destroy

Exod. 32.9. *it* for tens sake.

10.14 33 And the LORD went his way, assoon as he had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

1 Lot entertaineth two Angels. 4 The Sodomites smitten with blindnesse. 18 Lot obtaineth Zoar. 24 Sodom and Gomorrah destroyed. 26 Lots wife is a pillar of salt.

a Gen. 18.22 b Gen. 18.1. AND there came *a* two angels to Sodom at even, and Lot sat *b* in the gate of Sodom: and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground.

c Gen. 18.4 d Luk 24.28 e Jam. 5.16. Act. 12.5. f Luk. 11.8. g Leo 1.39. Gen. 18.6. h Pro 6.18. Rom. 3.15. i Exo. 16.2. Ier 9.4 Exod. 23.2. k Isa. 3.9. l Gen. 41. Iudg. 19.22 Rom. 1 23.24 m Ro. 3.8. Gen. 42.37 n Iudg 9.15. o Isa. 65.5. 1. Sam 17.44 p 2. Pe 2.7. q Mat 13.55. r Mat. 7.6. Ier 3.3 †Heb. Blindnesses. 2. Kin. 6.18. s Gen. 7.1. Ioel 2.6. 22. t Gen. 18.10 v Mat 1.18. x Exo. 12.21 y Mar. 24.38

2 And he said, Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, *c* and wash your feet, & ye shall rise up early, & go on your ways. And they said, *d* Nay, but we will abide in the street all night.

3 And he *e* pressed upon them greatly; and they *f* turned in unto him, and entred into his house: and he made them a feast, and did bake *g* unleavened bread, and they did eat.

4 ¶ But *h* before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, *i* both old and young, all the people from every quarter.

5 And they *k* called unto Lot, & said unto him, Where *are* the men which came in to thee this night? bring them out unto us, *l* we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, I have two daughters, which have not known man; let me I pray you, *m* bring them out unto you, and do ye to them as *is* good in your eyes: onely unto these men do nothing; for therefore came they under the *n* shadow of my roof.

9 And they said, *o* Stand back. And they said *again*, This one *fellow* came in *p* to sojourn, and he will *q* needs be a judge: now will we *r* deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote *s* the men *s were* at the door of the house with †blindness, both small, and great: so *t* they wearied themselves to finde *v* the door.

12 ¶ And the men said unto Lot, hast thou here any besides? *x* son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, *y* bring *them* out of this place.

13 For we will destroy this place, because the *z* cry of them is waxen great before the face of the Lord, & the Lord hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, *a* which married his daughters, and said, Up, *b* get you out of this place, for the Lord will destroy this city: but he seemed as one *c* mocked unto his sons in law.

15 ¶ And

2 Kin. 18.4. a Psal. 119.6 b Ioh. 6.44. Zac. 2.3. c Isai. 65.9. d Gen. 18.22 e 1. Kin. 19.3. f Luk. 9.62. Phil. 3.13,14 Mat. 24.16 g Mat. 24.16 Psalm 121.1 h Act. 10.14 i Deut. 31.17 1. Kin. 9.9. k Psal. 145. 19. l Mar. 6.5. Isa. 65.8. m Isa. 47.11 n Deu 29.23 Hos. 11.8. 2. Pet. 2.6. Iude v 7. Ier. 20 16. o Gen 14.3. Deut. 29 23 Luk. 17.31 q 2 Sa. 18.18 r Gen. 18.21 s Rev. 18.9. t Gen. 18.22

15 ¶ And when the morning arose, then the angels hastned Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed z in the iniquity of the city.

16 And while he a lingred, the men laid b hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters (the Lord being c merciful unto him) and they brought him forth, and set him d without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that e he said, Escape f for thy life, f look not behinde thee, neither stay g mount in, lest thou be consumed.

18 And Lot said unto them, Oh h not so, my Lord.

19 Behold now, thy servant hath found grace in thy sight, & thou hast magnified thy mercy which thou hast shewed unto me in saving my life, and I cannot escape to the mountain, lest some i evil take me, and I die.

20 Behold now, this city is near to flee unto, and it is a little one: Oh let me escape thither (is it not a little one?) and my soul shall live.

21 And he said unto him, See, I have k accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither: for l I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 ¶ The sun was m risen upon the earth, when Lot entred into Zoar.

24 Then the Lord rained upon n Sodom & upon Gomorrah, brimstone, & fire from the Lord out of heaven.

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and o that which grew upon the ground.

26 ¶ But his wife p looked back from behinde him, and she became a q pillar of salt.

27 ¶ And Abram gat up early in the morning to the place where r he stood before the Lord.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the s smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when t God destroyed the cities of the plain, that God t remembred Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt u in the mountain, and his two daughters with him: for he feared to dwell in Zoar: & he dwelt in a cave, he, and his two daughters.

31 And the first-born said unto the younger, Our father is old, and there is x not a man in the earth y to come in unto us, after the manner of all the earth.

32 ¶ Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father a drink wine that night: and the first-born went in, and lay with her father: and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also, and the younger arose, and lay with him: and he perceived not when she lad down nor when she arose.

36 Thus were both the daughters of Lot with childe b by their father.

37 And the first-born bare a son, & called his name Moab, ‡ same is the father of ‡ the Moabites unto this day.

38 And the younger, she also bare a son, and called his name ‡ Benammi: the same is the father of the children of Ammon unto this day.

u Gen. 19.30 x Mat. 9.6. v.28. y Gen. 6.4. and 16.2. 4. Deut. 25.5. z Gen. 11.3. a Gen. 9.21. 1. Cor. 11.1. b v. 8. Iudg. 1.7. 1. Sam 15.33. 1. King 19.21 c Rut. 3.11. Mat. 1.5. Num. 21.29. c Iudg 3.14. ‡ That is, the son of my people.

CHAP. XX.

1 Abraham at Gerar 2 denieth his wife.
3 Abimelech is reproved for her:
9 he rebuketh Abraham, 14 restoreth Sarah, 16 and reproveth her.

A Nd Abraham journeyed a from thence toward the south country, and dwelled between b Cadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, c She is my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But d God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a mans wife.

4 But Abimelech had f not come near her: and he said, Lord, wilt thou slay also g a righteous nation?

5 Said he not unto me, She is my sister? and she, even she her self said, he is my brother: h in the integrity of

a Gen. 18.1. b Gen. 16.1. c Prou 24.16 d Psal 105. 14. e v. 7. Exo. 33 14.15 f Gen. 41. g v. 17 18. h 1 King 9.4.

my

CHAP. XXI.

1 Isaac is born: 4 He is circumcised. 6 Sarah's joy. 9 Hagar and Ismael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelechs covenant with Abraham.

AND the Lord *a* visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2 For Sarah *c* conceived & bare Abraham a son in his old age, at *y d* set time of *w* God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, *e* Isaac.

4 And Abraham *f* circumcised his son Isaac, being *z* eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to *g* laugh, *so that* all that hear will laugh with me.

7 And she said, *h* Who would have said unto Abraham, that Sarah should have given children *i* suck? for I have born *him* a son in his old age.

8 And the childe grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, *l* mocking.

10 Wherefore she said unto Abraham, *m* Cast out this bond-woman and her son: for the son of this bond-woman shall not be *n* heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abrahams sight, *o* because of his son

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of the bond-woman: In all *y* Sarah hath said unto thee, hearken unto her voice; for *p* in Isaac shall thy seed be called

13 And also of the son of the bond-woman will I *q* make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting it on her shoulder) and the childe, and sent her away: and she departed, and *r* wandred in the wilderness of Beer-sheba

15 And the water was *s* spent in the bottle, and she cast the childe under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bowe-shot: for she said, Let me

a Luk. 1.68.
b Gen. 17.19 Psalme 12.6. Tit. 1. 2.
c Heb. 11.11
d Gen 18.10 Gal. 4. 22.
e Gen. 17.19.
f Deu 12.8.
g Isa. 54.1. Gal.4. 22.
h Isai. 49.21
i Psal. 22.9.
k Psal 131.2
l Gal. 4.29. Job.30 1. Lam 1.7.
m Gal 4. 24. Prov. 20.11
n Gal. 3.18. and 4.7.
o 1. Pet. 1.7. Job. 8. 35.
p Isa. 2. 19.
q Gen. 17.20
r Gal. 4. 23.
s Mat. 15.32

me not see the v death of the chilne.
v Pro 21.16
And she sat over against him, and lift up her voice, and wept.
x Isai 35.6.
17 And God heard the voice of the lad. And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is.
y Judg 14. 2. 1. Cor. 7.38.
18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.
a Gen. 20. 2. 1. Sam 2.30.
19 And God opened her eyes, and she saw a x well of water; and she went, and filled the bottle with water, and gave the lad to drink.
1. Kin. 11.40 Deut 28.13 Neh. 2.6. Dan. 3 30.
20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer.
Gen. 41.37 38.
21 And he dwelt in the wilderness of Paran: and his y mother took him a wife out of the land of Egypt.
b Gen. 39.3. Jos 3.7 2. Chr. 1.1.
22 ¶ And it came to pass at that time, that a Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, b God is with thee in all that thou doest.
c 1 Sa. 20.12 30.15
23 Now therefore c swear unto me here by God, d that thou wilt not deal falsly with me, nor with my son, nor with my sons son: but according to the kindness that e I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.
2. Cor. 1.23. d Gen 14 23 Ier. 4. 2.
24 And Abraham said, f I will swear.
e Gen. 20.14
25 And Abraham reproved Abimelech, because of g a well of water which Abimelechs servants had violently taken away.
f Heb. 6. 16. Rom. 12.8. Gen. 14.15
26 And Abimelech said, h I wot not who hath done this thing, neither didst thou tell me, neither yet heard I of it, but to day.
g Gen. 26.19 Judg. 1.15.
27 And Abraham i took sheep, and oxen, & gave them unto Abimelech: and both of them made a covenant.
h Gen. 13.7. 2. Kin. 5.22.
28 And Abraham set seven ewlambs of the flock by themselves.
29 And Abimelech said unto Abraham, what mean these seven ewlambs which thou hast set by themselves?
i Prov. 18.24
30 And he said, For these seven ewlambs shalt thou take of my hand, that they may be k a witness unto me that I have digged this well.
k Gen 31.46 48.
31 Wherefore he called that place ‡ Beer-sheba, because there they sware both of them.
‡ That is, the well of the oath, Gen. 26.33
32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.
33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the Name of the LORD, l the everlasting God.
l Gen 16.13 1.Ti 1.17
34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

1 *Abraham is tempted to offer Isaac,* 11 *The angel stayeth him.* 15 *Abraham is blessed again.*

AND it came to pass a after these things, that God did b tempt Abraham, and said unto him, Abraham. And he said, Behold, c here I am.
a Gen. 15.1 b Exo. 20.20 Deut 8.2 13.3 Jam. 1.12 c Heb. 2.13
2 And he said, Take now thy son, thine d only son Isaac e whom thou lovest, and get thee into the land of f Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
d Heb. 11.17 e Gen. 37.3 f 2. Chr. 3.1.
3 ¶ And Abraham g rose up early in the morning, and sadled his ass, and took two of his yong men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up: and went unto the place of which God had told him.
g Gen 21.14 Psal 119. 60.
4 Then on the third day Abraham lift up his eyes, and h saw the place afar off.
h Heb 11.9
5 And Abraham said unto his yong men, i abide you here with the ass, and I and the lad will go yonder and worship, and k come again to you
i Heb 11.19 k Heb 9.28
6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son: and he took the fire in his hand and a knife: and they went both of them together.
7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, l fire & the wood: but where is the m lamb for a burnt-offering?
l Heb 11.19 Exo 24.7 m Joh 1.29
8 And Abraham said, My son, n God will provide himself a lamb for a burnt-offering: so they went both of them together.
n Gen 24.7 Psal 22.24 Rom 12.2 Jam 1.5
9 And they came to the place which God had told him of, and Abraham built o an altar there, and laid the wood in order, and p bound Isaac his son, and laid him on the altar upon the wood.
o Exo 20.24 p Lev 1.5
10 And Abraham stretched forth his hand, and took the knife q to slay his son.
q Heb 11.17
11 And the r angel of the LORD called unto him s out of heaven, and said, Abraham, Abraham, And he said, Here am I.
r Gen 16.7 s Heb 12.25
12 And he said, t Lay not thy hand upon the lad, neither do thou any thing unto him: for now u I know that thou x fearest God, seeing thou hast not
t Heb 11.17 u Gen 20.6 x Gen 20.11

not withheld thy son, thine onely *son*, from me.

13 And Abraham lifted up his eyes and looked, and behold, *y* behinde *him* *z* a ram caught in *a* a thicket by his horns: and Abraham went and took the ram, & offered him up for a burnt offering, in the stead of his son.

14 And Abraham called the name of that place ‡ Jehovah-jireh, as it is said *to* this day, in the mount of the LORD *b* it shall bee seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time.

16 And said, *c* By my self have I sworn, saith the LORD, *d* for because thou hast done this thing, and hast not withheld thy son, thine onely *son*:

17 That in blessing, I will bless thee, and in multiplying I will multiply *e* thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall *f* possess the gate of his enemies;

18 And in *g* thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 So Abraham returned unto his yong men, and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor,

21 *h* Huz his first-born, and *i* Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abrahams brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, & Gaham, and Thahash, and *k* Maachah.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah.*

AND Sarah was *a* an hundred & seven and twenty years old: *these were* the years of the *b* life of Sarah.

2 And Sarah died *c* in Kirjah-arba, the same *is* Hebron in the land of Canaan: and Abraham came *d* to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up *e* from before his dead, and spake unto the sons of *f* Heth, saying,

4 *I am g* a stranger and a sojourner with you: give me a possession of a *h* burying place with you, that I may bury my dead *i* out of my sight.

5 And the children of Heth answered Abraham, saying unto him.

6 Hear us my lord, thou *art* † a mighty prince *k* amongst us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and *l* bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be † your minde that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of *m* Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field: for as much money as it is worth, he shall give it me, for *n* a possession of a burying place amongst you.

10 And Ephron dwelled amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gates of *o* his city, saying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of *p* my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of ye land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me; *q* I will give thee money for the field: take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred shekels of silver: what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkned unto Ephron; and Abraham weighed to Ephron the silver which he had named, in the audience of the sons of Heth, four hundred shekels of silver, currant *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in *r* Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, *that were* in all the borders round about, were *s* made † sure

18 Unto Abraham for a possession, *t* in the presence of the children of Heth, before all that went in at the *u* gates of his city.

19 And after this Abraham buried Sarah

† Heb. *a prince of God* Psalm. 47. 4. *and* 80. 11 Gen. 21. 2. 1. Joh 3. 1. 2. k Gen. 21. 22 l 2. Sa. 16. 4. † Heb. *your soule.* Deut. 21. 14 Psalm 27. 12 m Gen 46. 10 n Gen. 13. 15 o Mat 9. 1. Gen. 24. 10 Luk 2. 3. 4. p Luk. 19. 14 Rut. 4 1. 4. 9. q 2. Sa 24. 22 Col. 4. 5. Philip. 4. 8. r Gen. 49. 32 v. 20 s Ier. 32. 7. 9. † Heb *stood up.* v. 20. Ier. 32 7. 9. t Mat. 10. 16 Psalm 112. 5 Col. 4. 5. v Rut. 4. 1. Gen. 34. 20

x Gen. 49.31 and 50.5. 13. and 25.9. Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham, for a possession of x a buryng place, by the sons of Heth.

CHAP. XXIV.

1 *Abraham sendeth his servant to get a wife for his son Isaac:* 50 *He obtaineth Rebekah:* 62 *Isaac meeteth her.*

† Heb. *goe into days.* Gen. 25.20 with 21.5.

AND Abraham was old, and † well stricken in age: and the Lord had a blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand c under my thigh:

3 And I will make thee a d sweare e by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the f daughters of the Canaanites, amongst whom I dwell.

4 But thou shalt go unto g my country, and to my kinred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son *i* thither again.

7 ¶ The Lord God of heaven, which k took me from my fathers house, and from the land of my kinred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: he shall send l his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be m clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And n the servant took ten camels, of the camels of his master, & departed (for all o goods of his master were in his hand) and he arose, and went to Mesopotamia unto o city of Nahor.

11 And he made his camels *n* to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he said, O Lord p God of my master Abraham, I pray thee *p* send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, *q* I stand *here* by the well of water, & the daughters of the men of the city come out to draw water:

14 And *r* let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also, *let the same be she* that thou hast appointed for thy servant Isaac: and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass *s* before he had done speaking, that behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor Abrahams brother, with her *t* pitcher upon her shoulder.

16 And the damsel † was very fair to look upon, a virgin, neither had any man *u* known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man *x* wondring at her, y held his peace, to wit, whether the LORD had made his journey prosperous, or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden ‡ ear-ring of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold,

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy fathers house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel, z the son of Milcah, which she bare unto Nahor:

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man *a* bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the Lord God of my master Abraham, who hath *b* not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my masters *c* brethren.

28 And

28 And the damsel ran, and told *them* of her *d* mothers house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass when he saw the ear-ring, and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man: and behold, he stood by the camels at the well.

31 And he said, Come in, thou *e* blessed of the LORD, wherefore standest thou without? for I have prepared the house and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, & gave straw and provender for the camels, and water to *f* wash his feet, and the mens feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, *g* I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am h* Abrahams servant.

35 And *i* the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters wife bare a son to my master when she *k* was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son *l* of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto *m* my fathers house, and to my kinred, and take a wife unto my son.

39 And I said unto my master, *n* Peradventure the woman will not follow me.

40 And he said unto me, the Lord *o* before whom I walk, will send his angel with thee, & *p* prosper thy way: and thou shalt take a wife for my son of my kinred, & of my fathers house.

41 Then shalt thou be clear from *this q* my oath, when thou comest to my kinred: and if they give not thee *one*, thou shalt be clear from mine oath.

42 And I came this day unto the well, and said, O Lord God of my master Abraham, If now thou do *r* prosper my way which I go;

43 Behold, *s* I stand by the well of water, & it shall come to pass, *t* when *u* virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, *t* Both drink, thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my masters son.

45 And before I had done speaking *u* in my heart, Behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drink, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring *x* upon her face, and the bracelets upon her hands.

48 And I bowed down mine head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the *y* right way, to take my masters brothers daughter unto his son.

49 And now, if you will deal † kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee *a* bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy masters sons wife, as *y* Lord hath spoken.

52 And it came to pass, that when Abrahams servant heard their words, he *b* worshipped the Lord, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother, and to her mother *c* pretious things.

54 And they did eat and drink, he, and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, *d* Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a* few days, at the least ten: after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire *e* at her mouth.

58 And

t Heb. 13.2. 1. Pet. 3.8. v Rom. 8.26. 1. Sam. 1.13. Neh. 2.4. 2 Sam. 7.27. x v.22 Ezr. 16.2. Jer. 2.23. Isa. 62.4. Eph. 5.26. Zeph. 3.17. Isa. 62.5. y Ezr. 8.21. † Heb. Doe mercie and truth. Gen. 32.10 1 Sam. 2.6. Gen. 47.29 Josh. 2.14. Prov. 3.3. a Gen. 31.24 2. Sam. 13.22 b v.26 48. Psalm 116.1 c Deu. 33.13. Sen. 4.13. 2. Chr. 21.3. Ezra 1.6. d ver. 56. e Gen. 21.21 Iud. 14.3.

f Gen. 35. 8. Deut. 1. Thess 2. 7. Num. 11. 12

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her *f* nurse, and Abrahams servant, and his men.

g Gen. 14. 19 Dan 7. 10. Ruth. 4. 10.

60 And they *g* blessed Rebekah, and said unto her, Thou art our sister, be thou *the mother* of *h* thousands of millions, and let thy seed *i* possess the gate of those which hate them.

61 ¶ And Rebekah rose, and her damsels, & they rode upon ‡ camels, and *k* followed the man: and the servant took Rebekah, & went his way.

h Dan 7. 10. i Jer. 25. 46 k Gen. 31. 24. Psalm 45. 10

62 And Isaac came from the way of the well *l* Lahai-roi, for he dwelt in the *m* south countrey.

l Gen. 16. 14 and 25. 11

63 And Isaac went out to *t* meditate in the field, at the eventide: and he lift up his eyes, and saw, and behold, the camels *were* coming.

m Gen 12. 9. ‡ Or, to pray

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

n Psal. 1. 2. 2 Cor 11. 5.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? and the servant had said, It is my master: therefore she took *o* a vail, and covered her self.

o Gen 24. 2.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother *p* Sarahs tent, and took Rebekah, and she became his wife, and he *q* loved her: and Isaac was comforted after his mothers *death*.

p Eph. 5. 25.

CHAP. XXV.

1 Abrahams sons by Keturah. His age, death, 9 and burial. 12 Ishmaels generations. 21 Isaac prayeth for Rebekah. 24 Esau and Jacobs birth.

a Gen 23. 1. b 1 Ch. 1. 32.

THen *a* again Abraham took a *b* wife, and her name *was* Keturah.

c Gen. 17. 17 d Gen 37. 36 e Gen. 36. 35 f Job. 2. 11. g Isa. 60. 6.

2 And she *c* bare him Zimran, and Jokshan, and *d* Medan, and *e* Midian, and Ishbak, and *f* Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

h Gen. 24. 36 i 1 Ch. 1. 32 k Mat. 5. 45. l Job. 1. 1. m Gen 6. 4.

4 And the sons of Midian, *g* Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave *h* all that he had unto Isaac.

6 But unto the sons of the *i* concubines which Abraham had, Abraham *k* gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the *l* east countrey.

7 And these *are* the days of the years of Abrahams life which he lived, *m* an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died *n* in a good old age, an old man, and full *of years*, and was *o* gathered to his people.

n Gen 15. 15 o Gen 35. 29 49. 33

9 And his sons, Isaac and Ishmael, buryed him in the cave of Machpelah, in *p* the field of Ephron *q* son of Zohar the Hittite, which *is* before Mamre:

p Gen 23. 17 q Gen 23. 8

10 The field which Abraham purchased of the sons of Heth: there was Abraham *q* buried, and Sarah his wife.

q Gen 23. 16

11 ¶ And it came to pass after the death of Abraham, that God *r* blessed his son Isaac, and Isaac dwelt by the well Lahai-roi.

r Gen 17. 16 s Gen 16. 1. t Gen 16. 15 u Gen 21. 14 x Isa 21. 13 y Gen 10. 30. z Jer 49. 28 a Gen 21. 12. b Gen 24. 36. ‡ Or, *to be* princes

12 ¶ Now these *are* the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs hand-maid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael by their names, according to their generations: the first-born of Ishmael, *s* Nebaioth, and *t* Kedar, and Adbeel, and Mibsam,

14 And Mishma, *u* and Dumah, and Massa,

15 Hadar, and *x* Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles, *y* twelve princes, according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria, *and he* ‡ died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abrahams son: Abraham begat Isaac.

c Gen. 24. 67 d Gen 26. 7. e Gen. 20. 2. f Gen 26. 8. g Gen 17. 19 18. 10. h Gen 24. 36 i Gen 16. 1. k Gen 30. 22. l Gen 24. 62. m Gen 16. 11. n Gen 25. 23. o Mal. 1. 2. Rom. 9. 10. 11.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel, the Syrian, of Padan-aram, the sister to Laban the Syrian.

21 And Isaac *a* intreated the LORD for his wife, because she *was* barren: and the Lord was intreated of him: and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? And she went to enquire of the LORD.

23 And the Lord said unto her, Two nations *are* in thy womb, & two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people: and the elder *c* shall serve the younger.

24 ¶ And when her days to be delivered

livered were fulfilled, behold; *there were* twins in her womb.

25 And the first came out *d* red all over like an hairy garment: and they called his name Esau.

26 And after that came his brother out, and his hand *e* took hold on Esaus heel, and his name was called Jacob: and Isaac *was* threescore yeers old when she bare them.

27 And the boys grew; and Esau was *f* a cunning hunter, a man of the field: and Jacob was *g* a plain man, *h* dwelling in tents.

28 And Isaac loved Esau, because † he did eat of his venison, but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: & Esau came from the field, and he *was* *i* faint.

30 And Esau said to Jacob, Feed me, I pray thee † with that same red *pottage*, for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy *k* birthright.

32 And Esau said, Behold, I *am* † at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, *l* swear to me this day. And he sware unto him: and he *m* sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles, and he did *n* eat, & drink, and rose up, and went his way: thus Esau despised his birthright.

CHAP. XXVI.

1 *Isaac goeth to Gerar*: 2 *God blesseth him*: 26 *Abimelechs covenant with him*. 34 *Esaus wives*.

AND there was a famine *a* in the land, besides the *b* first famine that was in the dayes of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar.

2 And the LORD *c* appeared unto him, and said, Go not down into Egypt, *d* dwell in the land which I shall tell thee of.

3 *e* Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give *f* all these countreys, and I will *g* perform the oath, which I sware unto Abraham thy father.

4 And I will make thy seed to multiply as the *h* stars of heaven, and will give unto thy seed all these countreys: and in *i* thy seed shall all the nations of the earth be blessed:

5 Because that Abraham *k* obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in *l* Gerar.

7 And the men of the place asked *him* of his wife: and he said, She *is* *m* my sister: for he feared *n* to say, *She is* my wife: lest, *said he*, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been there a long time, *y* Abimelech king of the Philistines *o* looked out at a window, and saw, and behold, Isaac *was* *p* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and *q* how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that *r* toucheth this man, or his wife, shall surely be put to death.

12 Then Isaac sowed in that land † received in the same yeer [illegible] dred fold: and the Lord *t* blessed him.

13 And the man waxed great, and † went forward, and grew, until he became very great.

14 For he had *u* possession of flocks, and possession of herds, and great store of servants. And the Philistines *x* envied him.

15 For all the wells which his fathers servants had digged in the days of Abraham his father, the Philistines had *y* stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier then we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: and he *z* called their names after the names by which his father had called them.

19 And Isaacs servants digged in the valley, and found there a well of † springing water.

20 And the herd-men of Gerar did strive with Isaacs herd-men, saying, The water *is* ours: and he called the name of the well, Isek, because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it, ‡ Sitnah.

22 And

m Gen. 12. 11
n Prov 29.25
o 2. Sa 11. 2.
p Prov 5.18.
q Gen. 20.10
r Psal. 105. 15. Zach. 2.8. Prov. 6. 29
† Heb found.
s Mat. 13.23 Gal. 6 7.8.
[illegible]
[illegible] 10.22 Iob. 42.12
† Heb went going.
v Gen 12 16
x Psal 112. 10. Eccl. 4.4. 1. Sam 18. 7.
y Gen 21.25 Son. 4. 15. Psalm 65.10
z Num 32.38 Hos. 2 17. Zac. 13.2. Psalm 16. 4.
† Heb living Son. 4. 15. Iob. 4. 10.11
‡ that is, hatred.

22 And he removed from thence, and digged another well, and for that they strove not: and he called the name of it Rehoboth: and he said, For now the Lord hath *a* made room for us, and we shall be fruitful in the land.

23 And he went up from thence to *b* Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I *am* the God *c* of Abraham thy father, *d* fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abrahams sake.

25 And he builded an altar there, and called upon the Name of the Lord, & † pitched his tent there: & there Isaacs servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, *f* seeing ye hate me, and have sent me away from you?

28 And they said, † we saw certainly that the Lord was with thee: and we said, Let there be now *g* an oath betwixt us, *even* betwixt us and thee, & let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have *h* not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the Lord.

30 And he made them *i* a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaacs servants came, and told him concerning the well which they had *k* digged, and said unto him, *l* We have found water.

33 And he called it ‡ Shebah; therefore the name of the city *is* Beersheba, unto this day.

34 ¶ And Esau was *in* forty years old when he took to wife Iudith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.

35 Which were † a grief of minde unto Isaac, and to Rebekah.

CHAP. XXVII.

1 *Esau is sent for venison.* 6 *Jacob being instructed.* 15 *obtaineth the blessing.* 30 *Esau bringeth venison,* 34 *obtaineth a blessing:* 41 *He threatneth Jacob.*

AND it came to pass, that when Isaac was old, and his *a* eyes were dim, so that he could not see, he called Esau is *b* eldest son, and said unto him, My son: and he said unto him, Behold, *here am I.*

2 And he said, Behold now, I am old, *c* I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bowe, and go out to the field, and † take me *some* venison:

4 And make me savory meat, such as I love, and bring *it* to me, that *d* I may eat, that my *e* soul may *f* bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, & make me savory meat, *g* I may eat, & bless thee *g* before the Lord, before my death.

8 Now therefore, my son *h* obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* *i* a hairy man, & I am a smooth man.

12 My father peradventure will feel me, and I shall seem to him as *k* a deceiver, and I shall bring *l* a curse upon me, and not a blessing.

13 And his mother said unto him, *m* Upon me *be* thy curse, my son: onely obey my voice, and go fetch me *them.*

14 And he went, and fetched, and brought *them* to his mother: and his mother made savory meat, such as his father loved.

15 And Rebekah took † goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savory meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And

‡ that is, *Room.* a *Psal.* 4.1. b *Gen.* 21.31 c *Gen.* 17.7. *and* 31.5. d *Gen.* 15.1. e *Gen.* 12.7. † Heb. *stretched out* *Isa.* 30.20. f v.16 † Heb. *seeing* n. 41 11 15 *Gen.* 1.54 *Rom.* 12.18 *Heb.* 12.14 k v.25 l *Prov.* 2.4.5. *Mat.* 7.7. ‡ That is, *an Oath,* *Psal.* 15.4. *Eccl.* 5.6. m *Gen.* 25.20 *Heb.* 12.16 1. *Cor.* 7.2. † Heb. *bitterness of Spirit.* *Gen.* 25.46 *ver.* 31

a *Ecc.* 12.3. 1. *Sam.* 3.2. *Iob.* 9.3. b *Gen.* 25.2 24. c *Mat.* 13.5. *Gen.* 35.2 † Heb. *hunt for* *hunting.* *Gen.* 25.2 1. *Cor.* 6.12 d *Heb.* 11.2 v. 15 *Prov.* 31.6 2 *King.* 3.14 e v. 7 *Iudg.* 5.21 f *Gen.* 28.3. g *Deut.* 33.1. 1. *Sam.* 26.1 v. 3 h *Gen.* 25.2 *Eph.* 6.1. *Act.* 29. i *Gen.* 25.2 k *Gen.* 25.2 l *Deut.* 27.1 *Ier.* 4 10. *Mal.* 14. m *Gen.* 25.2 33 † Heb. *Garments of Estate.* *ver.* 17

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I: who art thou my son?

19 And Jacob said unto his father, I *am* Esau *k* thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found it so quickly my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, *l* Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father: and he felt him, and said, The voice *is* Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esaus hands: so he *m* blessed him.

24 And he said, *Art* thou my very son Esau? and he said, *n* I *am*.

25 ¶ And he said, Bring it near to me, and I will eat of my sons venison, that my soul may bless thee: and he brought *it* near to him, & he did eat: & he brought him wine, & he drank.

26 And his father Isaac said to him, Come near now, & kiss me, my son.

27 And he came near, and kissed him: & he smelled *o* the smell of his raiment, & blessed him, and said, See, the smell of my son *is* as the smell *o* of a field, which the Lord hath blessed.

28 Therefore God give thee of *p* the dew of heaven, & the *q* fatness of *p* the earth, and plenty of *r* corn and wine.

29 Let people *s* serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mothers sons bow down to thee; *t* cursed *be* every one that curseth thee, and blessed *be* he that bless eth thee.

30 ¶ And it came to pass, assoon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his sons venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac † trembled very exceedingly, and he said, Who! where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, & have blessed him? yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding *x* bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with *y* subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly *z* named Jacob? for he hath supplanted me these two times: he took away my birth-right, and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

37 And Isaac answered & said unto Esau, Behold, I have made him thy lord, & all his brethren have I given to him for servants: & with corn & wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lift up his voice, and *a* wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the *b* fatness of the earth, & of the dew of heaven from above.

40 And by thy *c* sword shalt thou live, and shalt *d* serve thy brother: and *e* it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau *f* hated Jacob, because of the blessing wherewith his father blessed him: and Esau *g* said in his heart, The dayes of mourning for my father are at hand: *h* then will I slay my brother Jacob.

42 And these words of Esau her elder son were told to Rebekah. And she sent & called Jacob her younger son, & said unto him, Behold thy brother Esau, as touching thee, *i* doth comfort himself *purposing* to kil thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran:

44 And tarry with him *k* a few days, until thy brothers fury turn away.

45 Until thy brothers anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you *l* both in one day?

46 And Rebekah said to Isaac, *m* I am weary of my life, because of the daughters of Heth: if Jacob take a

& 35. Ephes. 6.4. wife of ye daughters of Heth, such as these *which are* of the daughters of ye land, what good shall my life do me?

CHAP. XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 9 Esau Marrieth the daughter of Ishmael. 10 The vision of Jacobs ladder. 18 The stone of Beth-el. 20 Jacobs vow.

a Gen. 27.33 Jo. 22.7. b Gen. 24.3. c Gen. 25.20 d Hos. 12.12 Gen. 32.10 and 24.10 e Gen. 17.1. Psalm 127.1 † Heb an assemblie. f Gal. 3.13. Rom. 4.7,8. g Heb. 11.9. h Gen 12.7. i Gen. 21.11 k Gen 25.37 l Gen. 36.3. m Gen 26.34 n v.18 Gen. 32.6. o Hos. 12.4. 2.Cor. 1.5. p Iob. 33.14 q Ioh. 1.51. r Ioh. 16.28 s Heb. 8.1. t 1.Pet 1.12. v Rev. 4.4.

AND Isaac called Jacob, and *a* blessed him, & charged him, and said unto him, Thou shalt not take a wife of the *b* daughters of Canaan.

2 Arise, go to *c* Padan-aram, to the house of Bethuel thy mothers father; and take thee *d* a wife from thence of the daughters of Laban thy mothers brother.

3 And *e* God Almighty bless thee, and make thee fruitfull, and multiply thee, that thou mayest be † a multitude of people:

4 And give thee the *f* blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land *g* wherein thou art a stranger, which God *h* gave to Abraham.

5 And Isaac sent away Jacob, and he went to Padan-aram, unto Laban, son of Bethuel the Syrian, ye brother of Rebekah, Jacobs & Esaus mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence: and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram:

8 And Esau seeing that the daughters of Canaan *i* pleased not Isaac his father:

9 Then went Esau unto *k* Ishmael, and took unto the wives which he had, *l* Mahalath the daughter of Ishmael Abrahams son, *m* the sister of Nebaioth, to be his wife.

10 ¶ And Jacob went out from Beersheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the *n* stones of that place, and put *them for* his *o* pillows, and lay down in that place to sleep.

12 And he *p* dreamed, and behold, *q* a ladder set upon the *r* earth, and the *s* top of it reached to heaven: and behold, the angels of God *t* ascending and descending on it.

13 And behold, ye Lord *v* stood above it, and said, I am the Lord God of *x* Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, & *y* to thy seed.

x Gen. 17.1. Heb. 11.16 y v.3. 4. † Heb breake forth. a Act. 3.25. Gal. 3.8. Hos. 12.4. b Gen 31.3. and 32.9. Hebr. 13.5. Mat. 28.20. c 1 Ki. 12.28 d 1 Tim 6.5. e Psal. 116.9. f Gen. 35.7. † Heb. I will tithing tithe thee. Gen. 14.20. Deut. 14.22, 23.

14 And thy seed shall be as the dust of the earth, and thou shalt † spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed shall *a* all the families of the earth be blessed.

15 And behold, I am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for *b* I will not leave thee, until I have done that which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God: and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oyl upon the top of it.

19 And he called the name of that place *c* Beth-el: but the name of that city *was* called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, & will keep me in this way ye I go, & wil give me *d* bread to eat, and raiment to put on;

21 So that I come again to my fathers house in peace: then shall the LORD be *e* my God.

22 And this stone, which I have set for a pillar, shall be *f* Gods house: and of all that thou shalt give me, I will surely give the † tenth unto thee.

CHAP. XXIX.

1,9 Jacobs acquaintance with Rachel: 18 He covenanteth for Rachel, 23 but is deceived with Leah. 28 He marrieth Rachel. 32 Leah beareth Reuben, Simeon, Levi, and Judah.

THen Jacob † went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, *a* a well in the field, and lo, there *were* three flocks of sheep *b* lying by it: for out of that well they watered their flocks: and a great stone was upon the wells mouth.

3 And thither were all the flocks gathered, and they *c* rolled the stone from the wells mouth, and watered the sheep, and *d* put the stone again upon the wels mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

† Heb lift up his feet. Psalm 119. 32. a Ioh. 4.6, 14.1 b Sam. 1.6. c Isa. 12.3. d 2 Co. 2.17. Tit. 1.9.

5 And

5 And he said unto them, Know ye Laban *e* the son of Nahor? And they said, We know *him*.

6 And he said unto them, † Is he well? and they said, He is well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is f* yet high day, neither is it time that the cattel should be gathered together: water ye the sheep, and go and feed *them*.

8 And they said, *g* We cannot, until all the flocks be gathered together, & till they roll ȳ stone from ȳ wells mouth: then we water the sheep.

9 ¶ And *h* while he yet spake with them, Rachel came with her fathers sheep: for she *i* kept them.

10 And it came to pass when Jacob saw Rachel the daughter of Laban his mothers brother, & ȳ sheep of Laban his mothers brother, that Jacob went near, & rolled the stone from ȳ wells mouth, & watered the flock of Laban his mothers brother.

11 And Jacob *k* kissed Rachel, and *l* lifted up his voice, and wept.

12 And Jacob told Rachel that he was her *m* fathers brother, and that he was Rebekahs son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban *n* all these things.

14 And Laban said to him, Surely thou art *o* my bone, & my flesh: & he abode *w* him the space of a moneth.

15 ¶ And Laban said unto Jacob, Because thou art *p* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the yonger *was* Rachel.

17 Leah was tender-eyed: but Rachel was beautiful and well-favored.

18 And Jacob loved Rachel, and said, I will *q* serve thee seven years for Rachel thy yonger daughter.

19 And Laban said, *It is r* better ȳ I give her to thee, then ȳ I should give her to another man: abide with me.

20 And Jacob served *s* seven years for Rachel: and they seemed unto him but *t* a few days, for the *u* love he had to her.

21 ¶ And Jacob said unto Laban, Give me *x* my wife, (for my days are fulfilled) ȳ I may *y* go in unto her.

22 And Laban gathered together all ȳ men of ȳ place, & made *z* a feast.

23 And it came to pass in the evening, that he *a* took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, for *b* an hand-maid.

25 And it came to pass, that in the *c* morning, behold it was Leah: and he said unto Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou *d* beguiled me?

26 And Laban said, It must not be so done in our country, to give the yonger before the first-born.

27 *e* Fulfil her week, and we will give thee *f* this also, *g* for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so: and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more then Leah, and served with him yet seven other years.

31 ¶ And when the Lord *h* saw that Leah *was i* hated, he *k* opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name ‡ Reuben: for she said, Surely the Lord hath looked upon my affliction, now therefore my husband will love me.

33 And she conceived again, and bare a son: & said, Because the Lord hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name ‡ Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me, because I have born him three sons: therefore was his name called, † Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the Lord: therefore she called his name ‡ Judah, & † left bearing.

CHAP. XXX.

1 *Rachel giveth Bilhah unto Jacob.*
5 *she beareth Dan and Naphtali.*
9 *Leah giveth Zilpah, who beareth Gad and Aser.*

AND when Rachel saw that she bare Jacob no children, Rachel *a* envied her sister, and said unto Jacob, give me children, or *b* else I die.

2 And Jacobs *c* anger was kindled

Gen. 29.5 *e* 1 Thes. 2.18 Heb. 13.2 Jam. 2.25 Gen. 24.31 Luke 10.38 Gen. 24.17 Exod. 2.16 Gen. 24.11 Gen. 24.29 Exod. 2.20 Gen. 24.30 Gen. 33.4 Gen. 45.14 Gen. 46.29 Exod. 2.21 Gen. 24.59 Col. 3.22 Gen. 2.23 Judg. 9.2 2 Sam. 5.1 Eph. 5.30 Gen. 31.41 Hos. 12.12 Gen. 28.20 Exod. 3.1 Gen. 31.38 Gen. 30.25 Gal. 4.13 Gen. 29.18 Gen. 29.30 Gen. 31.6 Gen. 31.7 Num. 22.18 Mat. 18.19 Jud. 1.1 Heb. 11.11 Heb. 11.32 Luke 1.7 Gen. 29.31 Psal. 113.9 Mat. 1.25 Luke 1.57 Gen. 29.35 Gen. 30.4 Gen. 30.9 Gen. 30.10 Gen. 30.12 Gen. 30.13 Gen. 30.17 Gen. 30.18 Gen. 30.20 Gen. 30.21 Gen. 30.22 Gen. 30.24 Gen. 30.25 Gen. 30.27 Gen. 30.28 Gen. 30.29 Gen. 30.30 Gen. 30.31 Gen. 30.32 Gen. 30.33 Gen. 30.34 Gen. 30.35 Gen. 30.36 Gen. 30.37 Gen. 30.38 Gen. 30.39 Gen. 30.40 Gen. 30.41 Gen. 30.42 Gen. 30.43 Gen. 31.1 Gen. 31.2 Gen. 31.3 Gen. 31.4 Gen. 31.5 Gen. 31.6 Gen. 31.7 Gen. 31.8 Gen. 31.9 Gen. 31.10 Gen. 31.11 Gen. 31.12 Gen. 31.13 Gen. 31.14 Gen. 31.15 Gen. 31.16 Gen. 31.17 Gen. 31.18 Gen. 31.19 Gen. 31.20 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Gods stead, who hath with held from thee the fruit of thy womb?

3 And she said, Behold *e* my maid Bilhah: go in unto her, and she shall bear upon my knees, that I may also † have children by her.

4 And she gave him Bilhah her hand-maid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name ‡ Dan

7 And Bilhah Rachels maid conceived again, & bare Jacob a second son

8 And Rachel said, With † great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name ‡ Napthali.

9 When Leah saw that she had *f* left bearing, she took Zilpah her maid, and gave her Jacob, *g* to wife.

10 And Zilpah Leahs maid bare Jacob a son

11 And Leah said, A troop cometh: and she called his name ‡ Gad.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will *h* call me blessed: and she called his name ‡ Asher.

14 And Reuben went in the days of wheat-harvest, and found mandrakes in the field, & brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy sons *i* mandrakes.

15 And she said unto her, *Is it* a small matter *y* thou hast taken my husband? & wouldest thou take away my sons mandrakes also? and Rachel said, Therefore he shall lie with thee to night for thy sons mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me: for surely I have hired thee with my sons mandrakes. And he lay with her that night.

17 And God *k* hearkned unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name ‡ Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry: now will my husband dwell with me, because I have born him six sons: and she called his name ‡ Zebulun.

21 And afterwards she bare a daughter, & called her name ‡ Dinah

22 ¶ And God *l* remembred Rachel, and God hearkned to her, and opened her womb.

23 And she conceived and bare a son, and said, God hath taken away *m* my reproach.

24 And she called his name ‡ Joseph, and said, The Lord *n* shall adde to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to *o* my countrey.

26 Give *me* my wives, and my children, for whom I have served thee, & let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have *p* found favor in thine eyes, *tarry*; for I have learned by experience, that the Lord hath blessed me *q* for thy sake.

28 And he said, *r* Appoint me thy wages, and I will give *it*.

29 And he said unto him, *s* Thou knowest how I have served thee, and how thy cattel was with me.

30 For it *was* little which thou hadst *t* before I *came*; and it is † *now* increased unto a multitude; and the Lord hath blessed thee † since my coming: and now when shall I *u* provide for mine own house also?

31 And he said, What shall I give thee? and Jacob said, Thou shalt *x* not give me any thing; if thou wilt do this thing for me, I will again feed, *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattel; and all the brown cattel among the sheep, & the spotted, and speckled among the goats: and *of such* shall be *y* my hire.

33 So shall *z* my righteousness *a* answer for me in † time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shalbe accounted stoln with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats, that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown amongst the sheep, and gave *them* into the hand of his sons.

36 And he set three days journey between

e Gen. 16.2. † Heb *bebuilt by her* ‡ that is, *judging* Gen. 49.16 † Heb *wrestlings of God* Gen. 23.6. *and* 32.24 ‡ that is, *wrestling*. f Gen. 29.35. v.17. g Gen. 16.3 ‡ that is, *a troop*. Isa. 65.11. h Prov. 31.29. Luk. 1.48. Son. 6.8. ‡ that is, *happie*. i Son. 7.13. Heb. *Dudaim a word onely used here &* Son. 7.13. k 1. v. 6.22. ‡ that is, *wages or hyre*. ‡ that is, *dwelling*.

‡ that is, *judgment*. l Gen. 8.1. 1. Sam. 1.19. 20. m 1. Sam. 1.5,6. Luk. 1.21. ‡ that is, *adding*. n Gen. 35.17. o Gen. 28.13. Heb. 11.9. Gen. 26.3. p Gen. 11.4. q Gen. 39.3. r Gen. 29.19. s 1. Pet. 2.15. Tit. 2.10. Dan. 6.22. t Gen. 32.3. *and* 46.28. † Heb *broken forth*. so v. 43. † Heb *at my foot*. Deut. 11.10. u 1. Tim. 5.8. x Psal. 118.8. y Gen. 31.10. z Rom. 12.17. a Isa. 59.12. † Heb *to morrow*. Exo. 13.14.

between himself and Jacob: and Jacob fed the rest of Labans flocks.

37 ¶ And Jacob took him *b* rods of green poplar, and of the † hasel, and *c* chesnut-tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods *w* he had pilled, before *y* flocks in the gutters in the watering-troughs, when the flocks came to drink, *y* they should †conceive when they came to drink:

39 And the flocks conceived before *y* rods, & brought forth cattel ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves, & put them not unto Labans cattel.

41 And it came to pass, whensoever the stronger cattel did conceive, *y* Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were *d* feeble, he put *them* not in: so the feebler were Labans, & the stronger Jacobs.

43 And the man † increased † exceedingly, & had much cattel, & maid-servants, & men-servants, & camels, and asses. CHAP. XXXI.

1 Jacob departeth secretly. 22 Laban pursueth him. 36 Jacobs complaint.

AND *a* he heard the words of *b* Labans sons, saying, Jacob hath taken away all that *was* our fathers, and of *that* which *was* our fathers hath he gotten all this *d* glory.

2 And Jacob beheld *e* the countenance of Laban, and behold, it *was* not toward him as before.

3 And *f* the Lord said unto Jacob, Return unto the *g* land of thy fathers, and to thy kinred, and I will be *h* with thee.

4 And Jacob sent & called Rachel and Leah to the field *i* unto his flock,

5 And said unto them, I see your fathers countenance, that it is not toward me as before: but the God of my father hath been *k* with me.

6 And ye know that with *l* all my power I have served your father.

7 And your father hath deceived me, & changed my wages *m* ten times; but *n* God suffered him not to hurt me.

8 If he said thus, *o* The speckled shall be thy wages, then all the cattel bare speckled: and if he said thus, The ring-straked shall be thy hire, then bare all the cattel ring-straked.

9 Thus *p* God hath taken away *y* cattel of your father, & given *them* to me.

10 And it came to pass at the time that the cattel conceived, that I lifted up mine eyes, and *q* saw in a dream, and behold, the rams which leaped upon the cattel, *were* ring-straked, speckled, and grisled.

11 And the *r* angel of God spake unto me in a dream, *saying*, Jacob: and I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see all the rams which leap upon the cattel, *are* ring-straked, speckled, and grisled: for *s* I have seen all that Laban doth unto thee.

13 I *am* the God of Bethel, *t* where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, & return unto the land of thy kinred.

14 And *u* Rachel and Leah answered and said unto him, *Is there* yet *x* any portion or inheritance for us in our fathers house?

15 Are we not counted of him strangers? for he hath *y* sold us, and hath quite devoured also our money.

16 For all the riches *w* God hath taken from our father, that *is* ours, and our childrens: now then, *z* whatsoever God hath said unto thee, do.

17 Then Jacob rose up, and set his sons, and his wives upon camels,

18 And he carried away all his cattel, & all his goods which he had gotten, *y* cattel of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the †images that *were* her fathers.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he rose up, and passed over *a* the river, and *b* set his face *toward* the mount *c* Gilead.

22 And it was told Laban on the *d* third day, that Jacob was fled.

23 And he took his *e* brethren with him, and pursued after him seven days *f* journey; and they overtook him in the mount Gilead.

24 And *g* God came to Laban *y* Syrian in a dream by night, and said unto him, *h* Take heed that thou speak not to Jacob, *i* either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in *y* mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me,

and carried away my daughters, as captives taken with the sword?
27 Wherefore didst thou flee away secretly, and steal away from me? and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
28 And hast not suffered me to kiss my sons, and my daughters? thou hast now done foolishly, in doing.
29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed, that thou speak not to Jacob either good or bad.
30 And now though thou wouldest needs be gone, because thou sore longest after thy fathers house; yet wherefore hast thou stolen my gods?
31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.
32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had stolen them.
33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maids-servants tents: but he found them not. Then went he out of Leahs tent, and entred into Rachels tent.
34 Now Rachel had taken the images, & put them in the camels furniture, & sat upon them. And Laban searched all the tent, but found them not.
35 And she said to her father, Let it not displease my lord, that I cannot rise up before thee; for the custom of women is upon me: and he searched, but found not the images.
36 And Jacob was wroth, and chode with Laban: and Jacob answered, and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?
37 Whereas thou hast searched all my stuff, what hast thou found of all thy houshold-stuff? set it here before my brethren, and thy brethren, that they may judge betwixt us both.
38 This twenty years have I been with thee: thy ewes and thy she-goats have not cast their young, & the rams of thy flock have I not eaten.
39 That which was torn of beasts, I brought not unto thee: I bare the loss of it: of my hand didst thou require it, whether stolen by day, or stolen by night.
40 Thus I was, in the day the drought consumed me, & the frost by night, and my sleep departed from mine eyes.
41 Thus have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattel; and thou hast changed my wages ten times.
42 Except the God of my father, the God of Abraham, & the fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction, & the labor of my hands, and rebuked thee yesternight.
43 And Laban answered, and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattel are my cattel, and all that thou seest, is mine: and what can I do this day unto these my daughters, or unto their children which they have born?
44 Now therefore come thou, let us make a covenant, I and thou: and let it be for a witness between me and thee.
45 And Jacob took a stone, and set it up for a pillar.
46 And Jacob said unto his brethren, Gather stones: and they took stones, and made an heap, and they did eat there upon the heap.
47 And Laban called it Jegar-Sahadutha: but Jacob called it Galeed.
48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed,
49 And Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.
50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; See, God is witness betwixt me and thee.
51 And Laban said to Jacob, Behold this heap, and behold this pillar which I have cast betwixt me & thee.
52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar unto me, for harm.
53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.
54 Then Jacob offered sacrifice upon

upon y mount, & called his brethren to r eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons & his daughters, & blessed them: & Laban departed, & returned unto his place.

CHAP. XXXII.

1 Jacobs vision: 3 His message to Esau: 6 He is afraid of him: 9 He prayeth for deliverance: 24 He wrestleth with an angel, is called Israel, and halteth.

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* b God's host: & he called the name of that place † Mahanaim.

3 And Jacob c sent messengers before him to Esau his brother, unto y land of d Seir, y country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto e my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, & asses, flocks, and men-servants, and women-servants: & I have sent to tell my lord, that I may finde grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, & also he cometh to meet thee, & f four hundred men w him.

7 Then Jacob was g greatly afraid, and distressed: & he divided y people that was with him, and the flocks, & herds, & the camels into two bands;

8 And said, If Esau come to y one company, and smite it, then the other company which is left, shall escape.

9 ¶ And Jacob said, h O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, i Return unto thy country, and to thy kindred, and I will deal well with thee:

10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for k with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children.

12 And thou saidst I will surely do thee good, and make l thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night, and took of that which came to his hand, m a present for Esau his brother:

14 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams.

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she-asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, & asketh thee, saying, Whose *art* thou? and whither go thou? & whose *are* these before thee?

18 Then thou shalt say, They *be* thy servant Jacobs, it *is* a present sent unto my lord Esau: and behold also he *is* behinde us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you finde him.

20 And say ye moreover, Behold, thy servant Jacob *is* behinde us: for he said, I will †appease him with the present that goeth before me, and afterward I will see his face, peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two n women-servants, and his eleven sons, & passed over the ford Jabbok.

23 And he took them, & sent them over y brook, & sent over y he had.

24 ¶ And Jacob was left alone: and there o wrestled p a man with him, until the q breaking of the day.

25 And when he saw that he r prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was s out of joynt, as he wrestled with him.

26 And he said, t Let me go, for y day breaketh: And he said, u I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called x no more Jacob, but Israel: for y as a prince hast thou power w God, & z with men, & hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: and he said, a Wherefore *is it*, *that* thou dost ask after my name? and he blessed him there.

30 And Jacob called the name of y place † Peniel: for I have seen God face

face to face, and my life is perserved.
31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacobs thigh, in the sinew that shrank.

CHAP. XXXIII

1 The kindness of Jacob and Esau at their meeting. 18 Jacob buildeth an altar.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids,
2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4 And Esau ran to meet him, & embraced him, and fell on his neck, and kissed him; and they wept.
5 And he lift up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.
6 Then the handmaids came near, they and their children, and they bowed themselves.
7 And Leah also with her children came near, and bowed themselves: & after came Joseph near & Rachel, and they bowed themselves.
8 And he said, What meanest thou by all this drove which I met? and he said, These are to finde grace in the sight of my lord.
9 And Esau said, I have enough, my brother, keep that thou hast unto thy self.
10 And Jacob said, Nay, I pray thee: if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, & thou wast pleased with me.
11 Take, I pray thee, my blessing that is brought to thee, because God hath dealt graciously with me, and because I have enough: and he urged him, and he took it.
12 And he said, Let us take our journey, and let us go, and I will go before thee.
13 And he said unto him, My lord knoweth that the children are tender, and the flocks & herds with yong are with me: & if men should overdrive them one day, all the flock will die.
14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattel that goeth before me, and the children be able to endure, until I come unto my lord unto Seir.
15 And Esau said, Let me now leave with thee some of the folk that are with me: & he said, What needeth it? let me finde grace in the sight of my lord.
16 So Esau returned that day on his way unto Seir.
17 And Jacob journeyed to Succoth, and built him an house, & made booths for his cattel: therefore the name of the place is called Succoth.
18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.
19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechems father, for an hundred pieces of money.
20 And he erected there an altar, and called it El-Elohe-Israel.

CHAP. XXXIV

1 Dinah ravished by Shechem: 4 He sues to marry her. 13 Circumcision offered, 25 who are slain by Jacobs sons.

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
2 And when Shechem the son of Hamor, the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindely unto the damsel.
4 And Shechem spake unto his father Hamor, saying, get me this damsel for wife.
5 And Jacob heard that he had defiled Dinah his daughter, (now his sons were with his cattel in the field) and Jacob held his peace, until they were come.
6 And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of Jacob came out of the field, when they heard it, and the men were grieved, and they were very wroth, because he had wrought folly in Israel, in lying with Jacobs daughter; which thing ought not to be done.
8 And

e Mal. 4.2. Gen. 19.25
f 2. Cor. 12.7. Psalm. 38.17
a Gen. 32.16.
b Ioh. 10.4. 11.15
c Gen. 48.2. Neh. 2.4.
d 1. Sa. 25. e Prov. 21.1. Psalm. 44.4. Exo. 15.20 Gen. 32.28.
f Prov. 15.11
g Gen. 47.10
h 1. Sa. 1. 27. Gen. 30.2.
i Gen. 32.16
† Heb. to cause to thee that is thine.
k Psal. 41.11 1. Sa. 25.27 2. Cor. 9.5,6.
† Heb of God, & thou wast pleased w me.
l Gen. 43. Rom. 8. 32.
† Heb. ged him, and he took it. 48.
1. Cor. 3.22. Heb. 4 13.
m Isa. 40.11.
n Exo. 22.8. Rom. 15.1.
o Act. 2.41
p Isa. Exo. 7. 16. Exo. 12.37 Lev. 21.14.
q Isa. 33.21.
r Isa. 38.1.
s Hab. 2.19. t Act. 7.16.
u Gen. 12.7. x that is, Gods altar. 18, Gr. the God of Israel.
a Tit. 2.5.
b Gen. 30.13.
c Gen. 10.17
d Gen. 6.2. Isa. 31.1.
† Heb. humbled her.
e Gen. 21.21. f Prov. 20.25
g Lev. 10.3. Psalm. 39.9.
h Deu. 21.21 Iosu. 19.2 1 Deu. 25.17

k Gen. 19.14 Deut. 7.3. 1 Sam. 18.25. Ezra 9.12. Neh. 10.30. Gen. 11.9. l Gen. 34.12. Exod. 22.16. 1 Sam. 18.25. m Gen. 34.21. Exod. 12.36. n Exod. 22.8. Prov. 6.35. 1 Sam. 18.25. o Acts 7.16. p Josh. 11.19. 2 Sam. 3.14. q Gen. 34.14. Deut. 7.3. Josh. 23.12. Ezra 9.12. Neh. 10.30. r Gen. 34.15. s Gen. 13.9. 20.15. Deut. 23.16. t Gen. 34.10. u Gen. 30.20. 2 Sam. 12.8. Matt. 14.7. x Gen. 34.12. Exod. 22.16. 1 Sam. 18.25. y Prov. 22.14. Matt. 19.20. Acts 6.26.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* k give your daughters unto us, & take our daughters unto you.

10 And ye shall dwell with us, and the land shall be *l* before you: dwell, and trade you therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me *m* find grace in your eyes, and what ye shall say unto me I will give.

12 † Ask me never so much *n* dowry and gift, and I will give according as ye shall say unto me, but give me the damsel to wife.

13 And the sons of Jacob answered Shechem, and Hamor his father *o* deceitfully, and said, because he had defiled Dinah their sister.

14 And they said unto them, We cannot do this thing, to give our sister to one that is *p* uncircumcised: *q* for that *were* a reproach unto us.

15 But in this will we consent unto you: if ye will be as we *be*, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters to us, & we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the *s* gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us: therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattel and their substance, and every beast of theirs, be ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkned all that went out of the gate of his city: and every male was *a* circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were *x* sore, that *y* two of the sons of Jacob, Simeon, & Levi, Dinah's brethren, took each man his sword, & came upon the city boldly, and slew *z* all the males.

26 And they slew Hamor, and Shechem his son, with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came *a* upon the slain, and spoiled the city, because they had *b* defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their † wealth, and *c* all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to *d* Simeon and *e* Levi, Ye have troubled me, to make me to *f* stink among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I *being* † few in number, they shall gather themselves together against me, & slay me, and I shall be destroyed, I and my house.

31 And they said, *g* Should he deal with our sister as with an harlot?

CHAP. XXXV.

1 *Jacob is sent to Bethel.* 2 *He purgeth his house of idols.* 9 *And is blessed at Bethel.* 16 *Rachel travelling, dieth.*

AND *a* God said unto Jacob, Arise, go up to *b* Bethel, and dwell there: and make there an altar unto God, that appeared unto thee, when thou *c* fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, *d* Put away the strange gods that *are* among you, and *e* be clean, and change your *g* garments,

3 And let us arise, and go up to Bethel, and I will make there an altar unto God, who *h* answered me in the day of my *i* distress, and was with me in the way which I went.

4 And they gave unto Jacob all *k* the strange gods which were in their hand, and *all their l* ear-rings which *were* in their ears; and Jacob *m* hid them under the oak which *was* by Shechem.

5 And they journeyed: & the terror of God was upon the cities that *were* round about them, & they did

a Psal. 46.1. b Gen. 28.20. c Gen. 27.43. d Josh. 24.15. e 2 Cor. 6.15. f Heb. 10.19. g Isaiah 23. h Isaiah 30.19. i Psal. 103.22. k 2 Sam. 8.10. l Hos. 2.13. m Exod. 32.20. Deut. 9.21. Josh. 24.26.

o Gen 12.8. not pursue after the sons of Jacob.
6 ¶ So Jacob came to o Luz, (*which is* in
p Gen. 28.22 the land of Canaan (*that is* Bethel) he,
and all the people that *were* with him,
Exod. 4,5. 7 And he built there *p* an altar, and
called the place *q* El-bethel, because
q Exo. 17.15 there God appeared unto him, when
he *fled* from the face of his brother.
r Gen 24.59 8 But Deborah, *r* Rebekahs nurse
died, and she was buried beneath Be-
‡ that is, *the oke of weeping.* thel, under an oak: and the name of
it was called ‡ Allon-Bachuth.
Isa. 9 ¶ And God *s* appeared unto Ja-
s Gen 35.5 cob again, when he came out of Pa-
dan-aram, and blessed him.
10 And God said unto him, thy
t Gen. 28.11. name *is* Jacob: thy name shall not be
called any more Jacob, but Israel
u Gen. 32.28 shall be thy name; and he called his
name t Israel.
11 And God said unto him, *I am*
x Gen 37.1. *u* God almighty: be fruitful and mul-
tiply: a nation, and a company of
x Gen. 28.4. nations shall be of thee, and *x* kings
shall come out of thy loins.
y Gen 35.12 12 And *y* the land *which* I gave Abraham
& Isaac, *y* to thee I will give it, & to
z Gen 17.22. thy seed after thee will I give *y* land.
13 And God *z* went up from him,
a Gen. 28.18. in the place where he talked *with* him.
14 And Jacob set up *a* a pillar in
b 1 Chr 2.19. the place where he talked with
Mat. him, *even* a pillar of stone: and he
21. poured a drink-offering thereon, and
c Gen. 3.16. he poured oyl thereon.
15 And Jacob called the name of
1 Tim. 2.15. the place where God spake with
him, Bethel.
d Gen. 30. 1. 16 ¶ And they journeyed from
‡ that is, *the son of my sorrow.* Bethel: & there was but a little way
to come to *b* Ephrath; and Rachel
travelled, and she had *c* hard labor.
17 And it came to pass when she
was in hard labor, that the midwife
said unto her, Fear not: thou shalt
have this son also.
1. Sam 4. 20. 18 And it came to pass, as her soul
‡ that is, *son of my right hand.* was in departing (for she *d* died) that
she called his name ‡ Ben-oni: but his
father called him ‡ Benjamin.
19 And Rachel died, and was bu-
e Josh. 19.15. ried in the way to Ephrath, *e* which
Mat. *is* Beth-lehem.
2. 1. 20 And Jacob set a pillar upon her
f Gen. 40.4. grave: that *is* the pillar of Rachels
Act. 7.8. grave, unto this day.
Ezek. 48 31. 21 ¶ And Israel journeyed, & *f* spread
Rev. 21.14 his tent beyond the tower of Edar.
22 And it came to pass, when Is-
g Act. rael dwelt in that land, that Reuben
went & *g* lay with Bilhah his fathers
concubine: and Israel heard *it.* Now
the sons of Jacob were *g* twelve.
23 The sons of Leah: Reuben, Ja-
cobs first-born, and Simeon, and Le-
vi, & Judah, & Issachar, & Zebulon.
24 The sons of Rachel: Joseph,
and Benjamin.
25 And the sons of Bilhah, Ra-
chels hand-maid: Dan, & Naphtali.
26 And the sons of Zilpah, Leahs
hand-maid: Gad, and Asher. These
are the sons of Jacob, which were
born to him in *h* Padan-aram.
27 ¶ And Jacob came unto Isaac
his father unto *i* Mamre, unto the ci-
ty of *k* Arbah, (*which is* Hebron) where
Abraham and Isaac sojourned.
28 And the days of Isaac were *l* an
hundred and fourscore years.
29 And Isaac gave up the ghost, &
died, & was gathered unto *m* his peo-
ple, *being* old, & full of days: & his
sons *n* Esau and Jacob buried him.

CHAP. XXXVI.

2 Esaus three wives. 6 His removing to mount Seir. 9 His sons.

NOw these *are* the *a* generations of
Esau, who *is* *b* Edom.
2 Esau *c* took his wives of the
daughters of *d* Canaan; *e* Adah the
daughter of Elon the Hittite; and A-
holibamah the daughter of Anah, the
daughter of Zibeon the Hivite.
3 And *f* Bashemath, Ishmaels
daughter, sister of *g* Nebaioth.
4 And Adah bare to Esau *h* Eliphaz:
and Bashemath bare Reuel.
5 And Aholibamah bare Jeush, and
Jaalam, and Korah: these *are* the sons
of Esau, which were born unto him
in the *i* land of Canaan.
6 And Esau *k* took his wives, and
his sons, and his daughters, and all the
persons of his house, and his cattel,
and all his beasts, and all his substance
which he had got in the land of Ca-
naan, and went into the countrey
from the face of his brother Jacob.
7 For their riches were more then
that they might *l* dwell together: and
the land wherein they were *m* strang-
ers, could not bear them, because of
their cattel.
8 Thus *n* dwelt Esau in mount *n* Seir:
Esau *is* Edom.
9 ¶ And these *are* the generations
of Esau, the father of the † Edomites
in mount Seir.
10 These *are* the names of Esaus
sons: Eliphaz the son of Adah the
wife of Esau, Reuel the son of Bashe-
math the wife of Esau.
11 And the sons of Eliphaz were,
Teman, Omar, *o* Zepho, and Gatam,
and Kenaz.
12 And *p* Timna was concubine to
Eliphaz Esaus son, and she bare to E-
liphaz

a Gen 25.12. and 25. 13. and 19. 3. 1. Chr. 1. 35.
b Gen. 25.30
c Gen. 26.34
d Gen. 9.25.
e Gen. 26.34
f Gen. 28.9
g Gen. 25.13.
h Job. 2.11.
i Gen 35.26.
k Gen. 32.3.
l Gen. 13.6.
m Gen 17.8.
n v. 20.
† Heb *Edom.*
Gen. 19.37
o 1 Chr. 1.36.
p ver. 22.

q 1.16 Exod. 17.8. 14. Deut. 25.17 r 1.Ch. 1.37. s Psal. 37.35 Iob. 21.8. t v.5. 14.18. 1.Chr. 1.36. u Gen. 14.6. v 2.24 x Deu. 2.12. Gen. 27.40 and 31 23.24 y 1.Ch. 1.39. z v.12 Deut. 2.12. Gen. 27.40 a 1.Ch. 1.40. † Heb. Ieman no where else. Some read. waters Gen. 1. 24 and 6.19. 20. Iob. 19.19 b 1.Ch. 1.41. c v.21 1.Chr. 1.41. d v.21 Gen. 10.16 ‡ that is duk dukes. Isai. 23.15. Dan. 7 17.23 2.Kin. 11.19.

liphaz, q Amalek. These *were* the sons of Adah Esaus wife.

13 And these *are* the sons of r Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esaus wife.

14 And these were the sons of Aholibamah, ye daughter of Anah, ye daughter of Zibeon, Esaus wife: and she bare to Esau, Jeush, & Jaalam, and Korah.

15 ¶ These *were* s dukes of the sons of Esau, the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke t Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz, in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esaus son: duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel, in the land of Edom: these *are* the sons of Bashemath Esaus wife.

18 ¶ And these *are* the sons of Aholibamah Esaus wife: duke Jeush, duke Jaalam, duke Korah: these were the dukes *that came* of Aholibamah, the daughter of Anah Esaus wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their dukes.

20 ¶ These *are* the sons of Seir v the Horite, x who inhabited the land; Lotan, & Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, & Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and y Heman: and Lotans sister *was* z Timna.

23 And the children of Shobal *were* these: a Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the † mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these: Dishon, and b Aholibamah the daughter of Anah.

26 And these *are* the children of c Dishon: Hemdan, and Ethban, and Ithran, and Cheran.

27 The children of Ezer *are* these: Bilhan, and Zaavan, and Achan.

28 The children of Dishan *are* these: Uz, and Aran.

29 These *are* the dukes *that came* of the d Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their ‡ dukes in the land of Seir.

31 And these *are* the kings that reigned in the land of Edom, e before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom, and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of f Bozra, reigned in his stead.

34 And Jobab died, & Husham of ye land of g Temani, reigned in his stead.

35 And Husham died, and Hadad ye son of Bedad (who smote Midian in ye h field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah, reigned in his stead.

37 And Samlah died, and Saul of i Rehoboth, *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan ye son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau: and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: these *be* the k dukes of Edom, according to their habitations, in the land of their l possession: he *is* Esau the m father of the Edomites.

CHAP. XXXVII.

2 Joseph is hated of his brethren: 5 His two dreams: 18 His brethren conspire his death: 26 sold to the Ismaelites.

AND Jacob dwelt in the land † wherein his father was a stranger, in the land of Canaan.

2 These *are* the generations of Jacob, Joseph *being* seventeen years old was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah his fathers a wives; & Joseph brought unto his father their b evil report.

3 Now Israel c loved Joseph more then all his children, because he *was* the d son of his old age: and he made him e a coat of many colours.

4 And when his brethren saw that their father loved him more then all his brethren, they f hated him, and could

e Psal. 102. 28 and 144. 15. Deut. 33.29 and 17 14.15. f Isa. 34.6. and 63.1. Am. 1 12. g Iob. 2.11. h Gen. 14.7. i Gen. 10.11. k v.31 Exod. 15.15 Num. 20.14 l v.7. Gen. 37.1. Deut. 2.5. Gen. 25.12 Psalm 73.4. m Gen. 25.30 1.Kin. 16.26 and 22 25. 2.Kin. 3.3.

† Heb. of his fathers sojournings Gen. 17.1. a Gen. 35.22 b Iob. 7.7. c Iob. 13.22 d Gen. 44.20 e 2.Sam. 13.18 f v.2.4